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**EDUCATION IN ANCIENT KARNĀṬAKA**  
(From early times to the end of the Chālukyas of Kalyāṇa)

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**Doctor of Philosophy**  
IN  
HISTORY AND ARCHAEOLOGY

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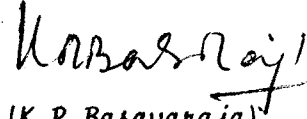
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## CERTIFICATE

I certify that this thesis - EDUCATION IN ANCIENT KARNĀTAKA (from early times to the end of the Chālukyas of Kalyāna) presented by Sri. Iranna Pattar, represents his original work, which was carried out by him at the Department of History and Archaeology, Karnatak University, Dharwad-580 003, under my guidance and supervision.

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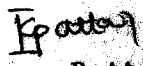
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Dharwad.

28th March, 1990.

  
Iranna Pattar.



## ABBREVIATIONS

APGAS	Andhra Pradesh Government Archaeological Series
ARIE	Annual Report on Indian Epigraphy
ARSIE	Annual Report on South Indian Epigraphy
EC	Epigraphia Carnatica
EI	Epigraphia Indica
HAS	Hyderabad Archaeological Series
IA	Indian Antiquary
INKKS	Inscriptions from Northern Karnataka and Kolhapur State
JBBRAS	Journal of the Bombay Branch of the Royal Asiatic Society
JRAS	Journal of the Royal Asiatic Society
KI	Karnataka Inscriptions
KS&P	Kannada Sahitya Parisat Patrike
MAR	Mysore Archaeological Reports
SII	South Indian Inscriptions
QJMS	Quarterly Journal of the Mythic Society

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### ACKNOWLEDGEMENTS

### ABBREVIATIONS

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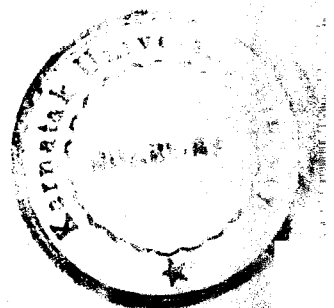
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## **CHAPTER I**

### **INTRODUCTION**

**MEANING, SCOPE, AIMS AND SYSTEMS OF EDUCATION**



## INTRODUCTION

### 1. Meaning and Scope of Education

"Vidyānām-narasyarūpamadhikam  
 prachchannaguptam-dhanam  
 vidyābhōgakarī yas'assukharī  
 vidyāgurūnam Gūruḥ  
 vidyābhandhujanō vides'-āgamanē  
 vidyāparādēvatā  
 vidyārājasu-pūjitā natudhanam  
 vidyāvihinaḥ paś-uh"<sup>1</sup>

"There is nothing greater than learning. Learning is the real wealth of all riches. For none can steal it. It is indeed most marvellous and most indispensable. It is but a celestial cow yielding the desired fruit. It is, indeed, the teacher of the teachers. It alone is the real friend of us, in a foreign country. It is respected and worshipped by the kings and emperors. Really, a man having no learning at all, is more than a beast." This is how our ancestors have praised the importance of learning.

In ancient India the system of education was mostly religious in character, and it was imparted to individual keeping him in the centre. Education was a means to attain self-knowledge or liberation.

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1. Bhartrhari, Nītisatakam, Bombay, 1935, No. 10.

The view they had about learning was like this:- "Andhaṁ tamaṁ praviś'antiye Avidyāṁ upasate/tatō bhūya Iva tē tamōyē vidyāyāṁ Katāh" "those who meditate only on non-intelligence fall into the deep ditch of darkness. Learning is indeed a great means that leads to God." It brings not only worldly happiness but liberation as well. Our ancestors held the view that it was indeed true learning that helped one to attain liberation ( Sā vidyāyā vimuktayē). "The bliss that we get from learning is a real bliss." "It increases our efficiency, and enables us to get fame and wealth by securing for us respect in public assemblies and royal courts. The wealth we thus get not only leads to our happiness but also enables us to perform meritorious work of public utility and discharge religious duties of different types."<sup>1</sup> Further, it is said that "It nurishes us like the mother, It guides us like a father, it helps us to come out of difficulties like a wife and it gives us pleasure. It brings us all wealth and spreads our fame in all directions."<sup>2</sup>

An inscription dated 1158 A.D. from Shikāripura states the importance of education and teachers. The passage runs thus.

- 
1. Subhasita - Ratna Sandoha, Bombay, 1924, p. 15.
  2. Subhasita - Ratna Bhandagara, Bombay, 1926, p. 34.

"Upādhyayaśyayō- vrattim- datpādyāpayatē-Janāna-kim  
 nadattam-bhavēt-tēna-dharma-kāmārdhadors'-inā  
 chchtrānam-bhōjanābhyangavastras'am-bhikshāma-dapicha  
 datvā-prapnoti-purūsha'h-sarvāna-kāman-sams'ayah  
 yatapūnyam tirtha-yātrāyam-yata-pūnyam  
 yatvanam-tathā  
 tata-pūnyam kōtigunitam-vidyādānāllabhe  
 nnaraki<sup>1</sup>

"Whosoever grants a vritti to the Upadhyāya and creates an opportunity for people to get themselves educated need not make any other donation to achieve religious merit, wealth and worldly enjoyment. Whosoever makes arrangements for bathing, meals, clothes and other assistance to students, get all his desires fulfilled. There is no doubt at all about this. Arranging for imparting knowledge is a crore times more powerful and meritorious than all the pilgrimages sacrifices and other meritorious acts put together."

It is a varifiable fact that in ancient times desire for learning was increasing every moment of their life. Here we can cite one or two instances in this regard. We find a beautiful dialogue between Nachiketa and Yama, the God of Death. Nachiketa insisted on getting knowledge from Yama who dissuaded him from it while conferring on him all the choicest enjoyments here and hereafter. But Nachiketa

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1. Epigraphic Carnāṭica, VII, SK 185, A.D. 1158.

could not be persuaded to accept these best of the boons which were really charming to distract even the highly dispassionate one. Realizing the strong desire of Nachiketa for learning, Yama who was highly pleased him, was all praise for him. He said that "Nachiketa you are really fully qualified for receiving instruction from me in 'self knowledge' or knowledge of Brahma, because the best of the boons pertaining to the worldly and other worldly enjoyments which I was so glad to confer on you, did not attract you. Your mind is fully bent upon attaining the superior (upper) knowledge which is possible only for those who are completely detached and free from delusion." This clearly reveals the importance given to learning.<sup>1</sup>

In Vaddārādhane, a Kannada literary piece of 9th century A.D. we come across a story of Sukumaraswami which is fully relevant to the present context. It runs as follows. Suryamitra, who appreciated Sravana Sudharshanacharya, curiously requested the āchārya to teach him astrology. The āchārya told him that astrology could not be taught to persons other than the rishis. Suryamitra's desire for learning was so intense that he renounced the mundane life and because of a monk. Then he requested the āchārya to teach him astrology. The āchārya told him to study the religious scriptures first

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1. Radhakrishnan S. The Principal Upanisads, London, 1968 p. 595, 619.



Suryamitra anxiously and speedily completed his study and went and again requested the āchārya to teach him astrology. Was it so easy to get instruction from āchārya? He made him read the life story of 63 Tirthankaras and the book called "Charanakarana".

Besides, Suryamitra thoroughly studied the Vēdas, etc., and thus he became a great scholar. Further, <sup>be</sup> could finish the study of Jaināgamas within a short period. Again he went and requested the āchārya to teach him astrology. But the latter was not ready even then to teach him astrology. He said to Suryamitra, that another qualification was to be acquired by him. Only after that he would teach him astrology. Then Suryamitra did all that accordingly, and returning to the āchārya requested him to teach him astrology. All this indicates how rigorous was the process of learning.<sup>1</sup>

Further, it is said that a king is honoured in his own kingdom while a learned man is honoured everywhere.

"Svadēs'e Pūjyate rājā  
Vidvān Sarvatra Pūjayate"<sup>2</sup>

So learning was considered as the basis of all human happiness.

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1. Narasimhachar, D.L., Vaddārādhane. Mysore, 1955, pp. 5-6; Khadabadi, B.K., Vaddādhāne: A Study, Dhārwad, 1979, p. 25.
  2. Mitra veda, Education in Ancient India, Delhi, 1964, p. 37.

Thus, it is clear that the ancients had an intense longing for learning and knowledge. The reason for this kind of strong desire for learning was that it was the only means of obtaining final freedom and the attainment of superior bliss.

The topic of research starts from the 450 A.D. when the first Kannada inscription was written at Halebidu in Hassan district, and runs upto the end of the Chālukyas of Kalyāṇa which took place in about the last quarter of the 12th century A.D. an important stage in the history of Kārṇāṭaka. Thousands of inscriptions belonging to this period constitute the main source material for this thesis besides a few literary works.

The term 'Education' a key word in the title of this thesis, is to be first explained for the full grasp of it. 'Education' or 'Śikṣhaṇa' is being used recently. In ancient times the word for education was, 'Vidyā' which is translated into english as 'learning'. The word 'Vidyā' attained prominence on account of its origin from Sanskrit which is known as 'Devabhāṣa' - divine language. The modern word 'Śikṣhaṇa' is just translation of the English word, education. Education is derived from the Latin term 'Educare' which means to 'Bring up'.<sup>1</sup>

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1. The Compact Edition of the Oxford English Dictionary, Oxford, 1971, p. 44.

Education is not mere bookish knowledge got in a school within its four walls. It has very wide application, it is multifaceted. True education helps an individual to develop an allround personality by inculcating good aptitude, skills and interest.

'Educit obstetrix, educat, nutrix, instituit, paelagogus, docet, magister, which means, the mid-wife brings forth, the nurse, brings up, the tutor trains and the master teachers'.<sup>1</sup>

Varrow states that "'Education' does not mean mere intellectual or theoretical knowledge, nor mere experience. But it should reflect a man's behaviour, character, habits and skills and help him to develop the same to a satisfactory degree."<sup>2</sup>

T.P. Nanna is of the opinion that 'Education is that which enables man to cultivate his abilities, aptitude and the like in a manner which suits him and thereby to help him lay the foundation for thinking and acting for the development of human relations and human welfare'.<sup>3</sup>

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1. Aggarwal, J.C. Thoughts on Education, New Delhi - 1967, p.51.

2. Ibid. p. 49.

3. Ibid.

Here, the word education is used in its wider sense, that is, that which brings about an all round development of man is education.

Some of the modern studies made on this topic are given below according in the chronological order.

The Educational system of ancient Hindus written by Santosh Kūmar Dās, was the first and foremost work produced in this field. It deals with every aspect of educational system of ancient Hindus. Ancient Indian Education by A.S. Altekar was another well written treatise on ancient educational practices. History of Indian Education Ancient and in later times by F.E. Key is another work of outstanding merit shedding considerable light on ancient educational ideals, the system that was in practice. Ancient Indian Education by Rādha Kumud Mookerji is an elaborate study of ancient educational systems highlighting the unique contributions made by Hindu thought to both educational theory and practice.

History of Indian Education (Ancient to Modern) by P.L. Rawal, translated into English, is devoted to the study of ancient education and it contains only some short accounts collected from previous works. Education in India by K.S. Vakil and S. Natarajan, throws some light on the ancient educational aspects.

The above works deal mainly with the educational conditions in ancient and medieval times in North India. They serve as good models for writing the history of education and learning in Karnāṭaka in ancient and medieval times.

Some works deal with education in South India as well as Karnāṭaka:

History of Education in Karnāṭaka by S.V. Jevoor, deals with education in Karnāṭaka from early times to the 18th century A.D.

Education in South India (Ancient and Medieval Periods) by S. Gurumurthy deals with education in Tamil Nadu, from 400 to 1300 A.D. History of the Agrahāras in Karnāṭaka, 400 A.D. - 1300 A.D. by S. Leela Shantakumari, this work mainly discusses the formation and evolution of the Agrahāras and their functioning as centres of education and the role of the Mahājanas who constituted the local assembly of the Agrahāras, and also some famous Agrahāras in Karnāṭaka.

There are some Kannada works namely, Prachina Karnāṭaka Śikṣha Krama by G.S. Dikshit, and a chapter in the work of Dr. Chidananda Murthy, Kannada Śāsanagala Sāmskritika Adhyayana (450-1150 A.D.).

The Bhāratiya Śikshanada Itihāsa, (800 BC - 1984 A.D.) written by N.S. Veerappa, is an elaborate study on ancient education systems.

Scholars like, K.A. Nilakanta Sastri, T.V. Mahalingam, S. Gururajachar, K.R. Basavaraja, and others have paid some attention to this aspect of South Indian culture and brought out valuable papers bearing on the subject. Their initial work has opened a new line of study and research bearing on the evolution of education and its institutions in ancient and medieval Karnāṭaka.

The authors of the books mentioned above have studied the educational system only in general and of North India in particular, without giving due importance to that of Karnāṭaka.

The present study is mainly concerned with various aspects of the whole process of education in Karnāṭaka, and thus aims at filling the gaps in the study.

Published and unpublished inscriptions in Kannada and Sanskrit have been studied a fresh critically in this work.

The thesis is divided into eight chapters, namely, (1) Introduction, (2) Brahminic system of education, (3) Jaina and Buddhist systems of education, (4) The status of teacher and student(s), (5) Women's education, (6) Professional education and Education of

Fine arts, (7) Physical and popular education and (8) conclusion.

The first chapter deals with the meaning and aims of education. Further, it includes a survey of the work already done by scholars and their contributions to the study of education in ancient Karnataka.

Chapter second deals with Primary and higher educational centres and institutions like the agrahāras, brahmapuris, ghatikās, mathas and temples.

In the third chapter an attempt is made to examine the various aspects of the Jaina and Buddhist centres of education, status of teachers and their relation with students, subjects of study, co-education and royal patronage given to education.

The fourth chapter deals with the status of teachers and their relation with students. In the first part of the chapter, qualifications, duties, endowments and relation between the teacher and students are examined. In the second part, aspects like characteristics of students, kinds of students, strength of the classes, their duties, association and discipline, are examined.

In Chapter five attention is given for a study of women's

education, centres of women's education, military education for women and cultivation of art and profiles of some important learned women of ancient Karnāṭaka.

The sixth chapter carries a detailed study of the professional education, and education of fine arts. Under the professional education, the role of the craft guilds and trade guilds and their apprenticeship system of education, medical education and profiles of some important physicians in Karnāṭaka. Further, this chapter deals also with the education in fine arts like music, dance and drama.

The seventh chapter deals with the various aspects of Physical and Popular education in ancient Karnāṭaka.

In the last chapter conclusions arrived at are mentioned.

## 2. The aims of education

It is the power of thought and speech that makes man different from animals. If this power of thinking is to be developed in a systematic way, education is very essential. As Science is growing more speedily than ever, the need for education is also felt more. But it can be seen from history that education differs from time to time and country to country. If one examines the views of educationalists one finds that there is no similarity of opinions regarding the aims of



education. For example, Manu, the author of Dharmaśāstra of ancient times, says that the aim of education is the spiritual and intellectual development and the attainment of liberation thereby. According to Plato, spirituality alone was the aim of education in India of the Aryans, whereas to Spartans, it was physical culture courage, discipline and obedience.<sup>1</sup> Eventhough the aims of education in ancient times were quite different from those of modern times, it may still be safely said that the aims of modern education have taken shape and developed on the basis of ancient educational aims. Here we may note the view of T.P. Nunn, one of the great modern educationalists who says that "Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity."<sup>2</sup>

After examining the contents of many inscriptions one may state as follows regarding the aims of education on the basis of whatever is indirectly referred to therein, even if it is difficult to definitely say about their true nature as such.

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1. Encyclopaedia of the Social Science, Vol. V, pp. 404-408.
  2. Aggarwal, J.C. Op. Cit; p. 49.

(a) Formation of character

The main aim of education in ancient times was the formation of character. This has been stated in the Vedas as follows:

"Vidyādadāti vinayaṁ vinayādyāti  
pātratāṁ Pātratvāddhanamā-pnōti  
dhanaddarmaṁ tatassukhaṁ"<sup>1</sup>

"Education gives humility, humility leads to eligibility which in term leads to the acquisition of wealth. Wealth in its term confers bliss. A man of character who might have not learnt scripture etc., is a thousand times better than characterless man who might have acquired mastery in spiritual knowledge." From this it is clear that education was then given for the development of character. This same truth is stated by Mēgastanes<sup>2</sup> thus: "that truth and character enjoy a unique position in this country. So man who has not got these two virtues is not respected even though he might be sufficiently aged. As a result of this no man tells lies in this country."

An inscription from Managoli in Bijāpur district, dated 1161 A.D describes in following words how lofty the character of the Chālukyas was;

- 
1. Subhasita Ratna Sandoha, Bombay, 1924, p. 15.
  2. Nagegouda, H.L. Pravāsikunda India. Vol. I, Mysore 1977, p. 32.

"Kunakanaga-dakshin-ōrvii-vanitā  
 Kuntoṣav - enippa kuṁtasa - dhareyaṁ  
 vinutaṁ Chalukyar-ālder-Manu-Sutrada  
 ti kid-eṁbinaṁ chāritraṁ  
 Vāsava vilāsadiṁ. siṁhāsanav-āshtādeśaṁ  
 Pravarttise rājya-sri(sri) Satiyoḷ nere  
 da yaśō-bhūsura-Chālukyar-ōlage  
 hadineṁte (ta) neyal"<sup>1</sup>

"In the centre of the earth, there is the mountain Mandara, the ornament of the seven continents and the seven oceans. Over the land of Kuntala, which is considered to be a lack of hair of the woman who was the land to the South of the golden mountain, there reigned the Chālukyas, in so praiseworthy a manner as to illustrate well the observances of the code of Manu when they had continued during eighteen successions among the renowned Chalukyas."

The mahājanas of agrahāras were also highly praised as men of character and well-versed in their study and teaching.

An inscription dated 1140 A.D. from Lōkkigundi states that the thousand māhajanas were men of character and well-versed in their study and teaching.

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1. Epigraphia Indica. Vol. V, p. 20, 1161 A.D.

Sad-dharmma-artha-sukh-ātama-saṁgati jushō  
 vēd-ādi-vidyā-vidas tasthur-yyatra-parātth  
 sadhana-parāḥ Śri Lokkiguṇḍyaṁ dvijāḥ || yēshaṁ  
 Kuṁda-parāga-Pāṇḍura-yaśōrāsīrddhisāṁ bhittisi  
 jyōtsnā-jyōtir-adhaḥ-kṛitau-kṛitaghanārambhah  
 samuj rimbōti!"<sup>1</sup>

Further states that

Vivēkakke śatyakke sauchāchāraṇakkāscharya  
 gaṁbhīratege parikisalk-anya-sāmānya martyaru<sup>2</sup>

Another inscription dated 1088 A.D. from Balāmbiḍ in Hirekerur taluka of Dhārwaḍ district describes that the maḥājanas of that place, possessed qualities like restraint, self-control, self-study, meditation etc., and also well versed in logic, grammar, history, poetry, drama - And they were frightful elephants to the wicked people and protectors of those who sought refuge and brave in carrying out the work.<sup>3</sup>

Another inscription from Sorab extolls the character and personality of Chattaḡounda in a witty style thus -

- 
1. South-Indian Inscriptions, Vol. XV, 48, 1140 A.D.
  2. Ibid, 119, 1173 A.D.
  3. Karnāṭaka Inscriptions, Vol. IV. p. 72, 1088 A.D.

Chaṭṭaṁ Paravaniteyaraṁ mutṭaṁ  
vitarāṇa manamara bhōruhadōḷ kū  
diṭṭaṁ pāpada pathamaṁ metṭaṁ  
śāśvata padakke kaḷasamaniṭṭaṁ"<sup>2</sup>

("Chatiadid not touch other women  
gave donations in plenty; he did not  
tread the path of sin; and he placed  
kalasa" to eternal Destiny).

From this it is clear that men of character enjoyed honour and respect in society. Moreover, it is also known that development of character was the first and foremost aim of education.

The technical name for study proper i.e., Vēdic study is Svadyāya. The object of the Svadyāya was the study of the Vēdas, and other sacred and secular subjects.

Several inscriptions of the period refer to pursuit of 'Svadyāya' and the study of secular and other sacred subjects.

The following passage in an inscription from Kūknur mentions that the mahājanas of the place were well-versed in various branches of learning like Tarkka, Vyākaraṇa, Vātsāyana, Purāṇa etc:

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2. Narasimhachar, D.L. Śāsana Padyā manjari Bangalore, 1975 No. 63.

"Svasti-yama-niyama-svādhyāya-dhyāna  
 dhāraṇa-samādhi-japa-shaṣṭamgōpahārādi  
 saṃpannar-akhila-prāṇi-prasannar-anēka  
 tarkka-vyākaraṇa-purāṇa-kāvya-nāṭaka  
 Bharata-vātsāyanādi-vidyā-sarā-sara  
 vichāra-chaturānanar -----"¹

Another record of the 11th century A.D., belonging to Naragund in Dhārwaḍ district, refers to the famous Naragund agrahāra. It records in the following passage that the scholars of that place were famous for their learning in different branches of knowledge and they were engaged in self-study, i.e., Svādhyāya:

"Svasti-yama-niyama-svādhyāya dhyāna  
 dhāraṇamonānuṣṭhāṇa pārvāra pāra  
 Yaṇa-śeṣha-vaisheshikaNayyayika  
 lokāyata-(sāṅkhya) Baudha Mimāṃs  
 adyānēka tarkka śāstra praviṇar  
 rigyajursa māttharvvaṇa vidita vēdā  
 (nta) raṣṭhadasa dharma..... śāradabhṛavi-  
 bhrajita śasāṅka śāṅkha go kṣhira dhāra-  
 pūrani hāra hara hāra .... yaśōnnata vidyā  
 viśiṣṭa vidvāmsajana puṇakara"²

- 
1. Desai, P.B. Studies in Epigraphy. Dhārwaḍ 1956. p. 83.
  2. K I.V p. 42, 1080 A.D.

(b) Development of personality

For ancient Indians the development of personality was important. The student was regarded as the custodian and torch bearer of the culture. The success of a warrior in the battle-field or the success of a king in governing his kingdom was supposed to be the result of good training.

The ancient Indians believed in the maxim of sound mind in a sound body. They said that students should perform every morning Prāṇayāma and Surya namaskāra in order to develop their body and mind. Regular performance of these two would bring about an all round development of students.

The mahājanas of the agrahāra of Sorade were noted for the regular performance of prāṇayāma and other yōgic practices.<sup>1</sup>

A record of the Kadamba ruler, Mrigeshavarma states that he had proper training in many sports, which comprised of riding elephants and horses, use of weapons and other games."<sup>2</sup> Hunting was another a pastime not only for the rulers but also for the people. The Atakur inscription gives us a picturesque description of a fight between a hound and a boar.<sup>3</sup>

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1. M.A.R. 1923 p. 74.

2. Moraes, G.M. The Kadamba kula. Bombay, 1931, p. 34.

3. E.C. III Md 14, 907 A.D.

The purpose of the physical education was to keep the rulers and the common people engaged in the several games like hunting, horse and elephant riding, wrestling, swimming etc..

A record of Mrigēśhavarma, a Kadamba ruler, says that "he had properly exercised himself in many sports, which comprised riding of elephants and horses, use of weapons and other games."<sup>1</sup> The Atakur stone inscription gives us a description of the fight between a hound and a boar.<sup>2</sup> A record of Govind III informs us how the boars preserved for his sport were killed with spears by the king.

The Acrobatics were not uncommon during the period of study. An inscription dated 915 A.D. from Heggaḍadēvanakōṭe refers that to a grant of a garden land made by Nitimārga, a Ganga ruler to an acrobe.<sup>3</sup>

The Abhilāshitārtha Chitamani also called Mānasōllāsa describes many sports like, ball game, cock-fighting, wrestling, hunting, wing etc.. The Śravaṇabelagola inscription mentions that the Rāṣṭrakūṭa king, Indrarāja IV was well versed in the polo.<sup>4</sup> In a Raṭṭa inscription of 12th century a play of bat and ball is mentioned allegorically.<sup>5</sup>

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1. Moraes, G.M. Op. Cit., p. 34.
  2. E C. III Md 14, 907 A.D.
  3. I A. XI p. 126. 803-04 A.D.
  4. E C. II 163, 982 A.D.
  5. JBBRAS. X p. 294.



(c) Preservation and spread of culture

The preservation and spread of national heritage and culture constituted another important aim of the education in ancient times. The cultural continuity and spread of that culture from generation to generation and maintenance of the best traditions, formed the heritage of the race.

That which includes the clothes and ornaments, behaviour, acts and actions, thoughts and ideas, manners, wealth of knowledge and wisdom, tradition, conventions, civic sense, emotions and feeling of a race is what is called 'culture'. It means that culture has a very wide meaning. Here it may be noted that culture is the inner-experience of the total life of a people. The basic content of culture is the inner means adopted to find solutions to manifold problems, faced by the different peoples belonging to different regions, speaking different languages and practising different religions. The meaning of culture is being very vast in its scope, it's indeed, difficult to determine its content.<sup>1</sup> It may be said that culture is to continue some traditions that have come to us from our ancestors.

One of the aims of education is to see that this culture continued to be the part and parcel of society. In this context it

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1. Henry Pratt Fairchild: Dictionary of Sociology P. 80.

may be noted that it was one of the functions of education to help the continuation of hereditary occupations from father to son, son to grand-son and so on and so forth. It is important to practise and develop the knowledge, skills and techniques pertaining to different occupations.

There are several examples of this kind. Ādayya taught his son all the skills and techniques of his trade. This shows how occupations continued from generation to generation and have become hereditary.<sup>1</sup>

It can be seen in the inscription that the occupation of a sculptor was hereditary just like the skills of a trader. The genealogy of the architect Channoja mentioned in an epigraph proves this point:

"Srimatebbaraganda (his son) Marutōja (his son) Jakōja (his son) Rūvāri vairi Bherunēja Chāvudā (his grand-son) channōja"<sup>2</sup>

From this it is clear that different occupations were continued as hereditary practices.

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1. Sivanubhava July, 1933. 'Ādayyana Ragale' p. 74.

2. K I. V. 13 1095 A.D.

(d) Development of social responsibility

Development of social responsibility was another aim of education. Almost all the families followed the hereditary occupation, even though there was a scope for geniuses to follow other occupations of their interest and choice. Therefore, it was one of the duties of education to give training in their ancient professions and hereditary occupations.

The Education which an individual received was to be conducive to the good of the society and never contrary to its interests. Therefore, it was necessary that a sense of social commitment and responsibility should be inculcated in them. We come across a very nice example of Sri Kṛṣṇa, a prime and Sudāma, son of an ordinary man, in the Māhābārata. Both of them together went to fetch fuel for their master and thus, friendship grew between them. There was no idea of one being rich and another poor.

We come across several examples of this kind depicted in inscriptions from Karnāṭaka. For example, an inscription of 1125 A.D. from Channagēri in Shimōgha district, records that Vikram a prince as he was taught by his mother when he was a boy that he should speak the truth, behave in a right manner and protect those who were in peril.<sup>1</sup>

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1. E C VII Ch 64, 1125 A.D.

Another record from Guneshawādi dated 1099 A.D. states that Mahāsāmantādhīpati Bhīmanātha constructed a temple on the banks of Bhīmasamudra in the village Pippala and endowed it with 500 nivarttanās of land for its upkeep and for feeding ascetics and students in the Sarasvatimandapa of the same place. The mandapa was specially meant for running a classes.

Yet another example of this kind is found in an inscription which was engraved at the time of Proudpratapdēvarāya of Vijayanagar. The passage runs thus

Kereyaṁ kattiṣu, bhaviyaṁ savisu  
 Dēvāgāramaṁ māḍiṣu  
 jjerēyōḷ silkidanātharam biḍiṣu  
 mitṛarginbukeyi nāmbida  
 ṛge revettagiru, siṣṭaram pōreyenuttim  
 tellavaṁ pinde tām  
 ye ṛadalpālereyandu tōṭṭu kiviyoḷ  
 lakshmidharakāmātyanā"<sup>2</sup>

"Get the tanks and wells dug for the sake of the people. Construct the temples save those who are in trouble never desert your friends. Protect your pupils" etc.. In this the poet had indeed given the very essence of culture.

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2. SII. IV 267 1411 A.D.

The above inscription contains the picture of what the king should undertake to discharge his duty and to shoulder his responsibility with regard to his subjects.

Kings, queens, ministers, generals, traders and others considered donations for education as one of the meritorious acts.

(e) Preservation of Vedic literature

It was necessary for the people then to preserve and continue the Vedic literature before the art of writing was invented. The Halmidi inscription of 450 A.D. was engraved on a rock. We find that even before it, there were edicts of Asoka in Karnataka belonging to the 3rd century B.C. itself. From this it is clear that writing was already in vogue even before the 3rd century B.C. But earlier to that it was necessary for one to pass on the Vedas and the Vedangas to posterity only from mouth to mouth.

Later as the art of writing was widely practised, it seems that development of character of an individual acquired greater prominence.

On the whole the aim of education was to enable the individual avoid mistakes and cultivate the habit of truth. It led him from untruth to truth, from darkness to light, from ignorance to knowledge and from evil to goodness.

## SYSTEM OF EDUCATION

From ancient times till the end of the rule of the Chālukyas of Kalyāṇa there were mainly three religious sects in Karnāṭaka, viz., Brahminic, Jainā and Buddhist. Each developed its own system of education to spread its teachings and philosophy, literature and culture. Even though all these three systems of education looked similar, there were a number of differences.

In the following pages a detailed study of the system of education of each of these three sects is made.

## **CHAPTER II**

### **BRAHMANIC SYSTEM OF EDUCATION**

**SECTION-1. PRIMARY EDUCATION**

**SECTION 2. HIGHER EDUCATION**

## SECTION-I

## PRIMARY EDUCATION

In the period under study Primary education was in Kannada, while higher education was in Sanskrit. It was known as Karnāṭaka Śikṣhe or bāla-śikṣhe or Karnāṭa-bāla-śikṣhe and the Primary School teacher was known as Karnāṭa-Pandita, and also akkariga. Thus the three R's were taught in village schools which normally met in the precincts of temples. At the primary stage, the alphabets were taught. And after teaching the Kannada letters the children were introduced to Kannada language. That there were many temples and maṭhas unmistakably indicate a fairly wide spread literacy in the region.<sup>1</sup> And also primary education was given in the centres of higher education, besides the houses of teachers.

## (a) Commencement of Primary Education

Generally, after the upanayana ceremony the commencement of the teaching of the alphabets to children was done on an auspicious day as mentioned in the astrology.<sup>1</sup> According to the Rāmāyaṇa, Lava and Kuśa began their education at the age of five or six.<sup>2</sup> Kauṭilya states that "having undergone the ceremony of tonsure the student shall learn the alphabet (lipi) and arithmetic. After

1. Somayaji, D.A., Ancient Hindu Astronomy, Dhārṇwād 1971, p.15.

2. Vyas, 'S.N. India in the Ramayana Age, Delhi, 1967, p. 155.



investiture with the sacred thread he shall study the triple Vedas etc..<sup>1</sup> Hiuen Tsang informs us that a child passed on the study of arts and sciences at the age of seven years.<sup>2</sup> According to I-tsing the children learnt the letters of the alphabet etc., when they were six years old.<sup>3</sup> In his work Vikramāṅkadēva Charitaṁ Bilhana relates that the Prince Vikramāditya began his education after the upanayana ceremony. Soon he mastered all the branches of learning, and became an adept in the art of warfare.<sup>4</sup> Chālukya Sōmesvara, the authors of Mānasōllās observes that after the performance of upanayana, a prince should be taught the Vēdas as well as the science of weapons.<sup>5</sup> So it becomes clear that the primary education must have begun at the age of five or six.

The Lōkōpakāraṁ mentions that the commencement of learning should be made on a good day, in a good week and during the period of a good star:

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1. Syamasastri, R. Kautilyas' Arthaśāstra, Mysore, 1967, p. 10.
  2. Watters Thomas, On Yuanchwang's Travels In India, London, 1905, Vol. I, p. 154.
  3. Takakusu, J. Record of the Buddhist religion by I-tsing, Oxford 1966, p. 171.
  4. Banerji, S.C. Bilhana's Vikramāṅkadēva Charitaṁ, Calcutta, 1965, p. 53.
  5. Shirigondekar, G.K. Mānasōllāsa of King Sōmesvara, Vol. II, Baroda, 1939, p. 20.

"Mragasīrasheṁ mūraṁ pō  
 rvegaśasvinīyādre chitremūlarirevati  
 yāguruvi pattum tā  
 regalōl, māduvudu sakalavidyāgamaṁ."<sup>1</sup>

Several inscriptions help us to know the fact that the primary education began after the thread ceremony.

A record from Lakṣmēśvara, dated 730 A.D. interestingly enough, tells us that the early Chālukya king Vijayāditya's son mastered all the Śāstras (the sciences) and Śastras (weapons) during his childhood:

"Vijayāditya Satyāśraya Śrī Prathvivallabha  
 marājadhirāja Paramēśvara Paramabhattachārakasya  
 priyātmaja Śaiśavevadigatānēka śāstra śastra...."<sup>2</sup>

Another record dated 1100 A.D. from Ranjōl in Bidar district states that, after the thread ceremony a child learnt all the Śāstras (Ā śisūratnakkam Prasanaṁ choūlopanayanaṁ māḍisi vāgisānivanenbina nānā śāstrangalu-manakkarin-odisidaru).<sup>3</sup>

Yet another inscription dated 1136 A.D. from Bēlur in the Hāssan district, tells us that Hoysala Viṣṇuvardhana performed the thread ceremony of his adopted son, Bittiyanna, who within a period

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1. Iyengar Seshah Īkōpakāraṁ, Madras, 1950, p.9.
  2. SII.XX 6, 730 A.D.
  3. TK.30, 1100 A.D.

of seven or eight years after that ceremony, became an expert in sciences and in the use of weapons.<sup>1</sup>

Another record of 1186 A.D. mentions that the education began normally after the upanayana ceremony (Choulōpanayanādi kriyēgalām niyuvarttrsi Chatuṛddāśa vidyādi samasta kalēgalām kalipuduvatanir ddha).<sup>2</sup>

Thus it is clear that the children were sent for learning (schooling) as soon as they reached the age of five or six and they also learnt there many kinds of arts and sciences.

At the time of thread ceremony gifts were usually made to the Guru, as Gurudakshina. A record from Muttage in Bijāpur district says that, on the occasion of the thread ceremony of Chālukya prince, Vikramāditya V, the whole village of Muttage was given as a gift to his teacher, Visnubhaṭṭa.<sup>3</sup>

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1. EC. V, Bl, 17, 1136 A.D.

2. KI. I. 25, 1186 A.D.

3. EI. XV, p. 27, 1110 A.D.

### THE INITIATION CEREMONY

The upanayana ceremony was considered as the most important ceremony in the life of a student. Upanayana literally means taking a student to a teacher in order to hand him over to the latter for his education.<sup>1</sup>

The upanayana ritual that was followed is very interesting and instructive. The ritual began with a break-fast which preceded even the bath. A break-fast before the bath was unusual in Hindu rituals and its occurrence at the upanayana was obviously intended to indicate that the earlier period of unregulated childhood came to an end and that serious and disciplined life was not to follow. The break-fast was followed by a shave, an invariable element in most of the Hindu religious observances. The boy was then given a bath and offered a loin-cloth (kaupina). This was to remind him that the upanayana commenced a new epoch in his life from which dignity, decorum and self-restraint could never be separated. A girdle (mekhala) was tied round his waist as a support for the kaupina. It was made of triple cord, the symbolism being intended to foster the belief in the scholar that he was being continuously encircled by the

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1. Kannada-Kannada-English Dictionary, Bangalore, 1981, p. 107.

three Vēdas. The upper part of the body was covered with a piece of cloth. With the above paraphernalia, the boy was taken to the sacred fire. Next, the boy was asked to stand on a stone, and was enjoined to be steadfast in the pursuit of his studies. Firm determination and singleness of purpose were most essential for a successful educational career and the necessity of cultivating them was emphasised on the student's mind by this element in the ritual. After that the teacher taking the pupil by his right hand, used to announce that he was doing so with the command and concurrence of the Goddess Gāyatri.<sup>1</sup> The teacher then touched the heart of his pupil and prayed that there should be a perpetual and perfect accord between them. With the learning of the Gāyatri Mantra, the student began his journey on the road to knowledge; he was therefore invested with a staff, which was a traveller's symbol in olden days. While accepting it, the student prayed that with divine grace he might reach the goal of his arduous journey.<sup>2</sup>

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1.     Om tatsaviturvarēṇyam  
           Bhargō dēvasya dhīmahi  
           Dhīyō yō naḥ pracōdayāt"

2.     Altekar, A.S. Education in Ancient India, Vāranāsi, 1965, pp. 298-305.

A Śirasangi record dated 1186 A.D. states that after the thread ceremony a certain individual called Riśyaśringa became an expert in 14 vidyās, and all Arts:

"Chaulōpanayanādi kriyēgaḷaṁ nirvratṭisi  
chaturddaśavīdyādi samasta kaḷegaḷaṁ  
kalvipuduvātānirdda dēśadōḷu"<sup>1</sup>

The period for performing upanayana was different for different castes. According to Apastambha, the upanayana of a Brahmin should be performed in the season of spring (Vasanta), that of a Kṣatriya in Summer (Griṣhma) and that of Vaisya in Autumn (Sarad). In astrology the general rule is that the upanayana for all the castes should be performed in the five months from winter (Māgha), perhaps because these constitute the auspicious part of the year known as uttarāyana.<sup>2</sup>

During this period of study primary education commenced with the reading, writing of alphabets and mathematics.★ Inscription

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1. KI. I, p. 43 1186 A.D.

2. Mookerji, R.K. Ancient Indian Education, Delhi, 1969, p. 175.



describe the primary education as bālaśikṣhe<sup>1</sup> Kannadakkara  
Ōduva,<sup>2</sup> Kannadakṣharsikṣhe,<sup>3</sup> akṣhara-śikṣhe,<sup>4</sup> Karnataka-Śikṣhe,<sup>5</sup>  
Khandikabālaśikṣhe,<sup>6</sup> Karnāta bālaśikṣhe.<sup>7</sup>

In inscriptions the primary education teachers are referred to differently as Ūpādhyāya<sup>8</sup> Akṣariga,<sup>9</sup> Karnāṭaka Paṇḍita<sup>10</sup> and Ōja.<sup>11</sup>

The salary of a primary teacher varied from centre to centre or agrahāra to agrahāra. It was paid either in cash or kind. In the agrahāra of Narasimhapura in Hāssan district, an amount of twelve gadyānas annually was paid to a teacher for teaching twenty students.<sup>12</sup> While in the Talagunda agrahāra, five gadyānas were paid,<sup>13</sup> in the agrahāra of Mālinge it was six gadyāna,<sup>14</sup> and in the

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1. TK. 30 1119 A.D. and EI XXXVII-IV P. 89. 1132 A.D.
  2. Ibid., 52, 1118 A.D.
  3. EC. XI Ch 2.
  4. Ibid., Dg. 39, 1168 A.D.
  5. Ibid., VII. SK. 185, 1185 A.D.
  6. Ibid., III 27, 1290 A.D.
  7. Ibid., V AK. 138, 1174 A.D.
  8. TK. 52, 1118 A.D.
  9. EI, XX P. 67 1012 A.D.
  10. EC. X KL. 160.
  11. EI. XV P. 87 1058 A.D.
  12. EC. V AK. 138 1174 A.D.
  13. Ibid., VII SK 185, 1158 A.D.
  14. Ibid., III. Th. 27 1290 A.D.

agrahāra of Konḍagōli it was 20 lokkiayana gadyāṇa. In the Degamva agraḥāra just half a vr̥tti was paid.<sup>2</sup> Thus the payment made to the teacher was not uniform.

The primary school teachers received lower salary than those who taught higher classes. In the agrahāra of Talagunda, the primary school teacher received five gadyāṇas.<sup>3</sup> In the Dēgamva agraḥāra a teacher who taught higher courses received more salary, the three-fourth of a vr̥tti (share). While the teacher for the primary section received only half of a vr̥tti.<sup>4</sup>

In the Koṭavumachige agraḥāra,<sup>5</sup> the primary school teacher named Nāgadeśiga, received 25 mattars of land and a house site on the condition that he should feed the students once a day and supply them cloting once a year. He was called Akkariga whereas the higher education teacher named Bhaṭṭa received 50 mattars of land and a house site and for feeding and clothing the students, who studied these subjects a separate grant of 25 mattars of land

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1. EI. XXXVII p. 190, 1132 A.D.
  2. JBBRAS. IX p. 275.
  3. EC. VII SK. 185, 1158 A.D.
  4. JBBRAS. IX p. 275.
  5. EI. XX p. 64, 1012 A.D.



was made. An inscription dated 1064 A.D. from Sūdi states that in agrahāra Sūdi a teacher of higher courses received 30 mattars of land, while the teacher for the primary section received only 8 mattars of land.<sup>1</sup> It shows that a primary school teacher received half the emoluments of the higher course teachers. Thus it may be concluded that the payment made to the primary school teacher was not uniform and it was lower than the salary paid to the teachers who taught higher classes.

#### (b) Agencies of Primary Education

In ancient Karnāṭaka the primary education was given in the houses of teachers, gurukulas maṭhas and agrahāras.

Mother naturally was the first teacher who provided good guidance to her son or daughter, and bring about regularity in child's daily life. Altekār observes that it must have been given in the family as long as it continued to be the centre of education.<sup>2</sup> That the primary education, ordinarily began at home first can be understood.

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1. EI. XV, P. 87. 1064 A.D.

2. Altekār, A.S. Education P. 177.

After learning a little in houses, the pupils usually went to the gurukulas to receive primary education. These gurukulas were situated at distant places from villages and towns. As such, most of them were situated in the forest. This gurukula system of education was beneficial both to pupils and society at large. The students were required to stay with their teacher, who performed all the duties himself. As a result of this self-reliance, self-help, sense of duty and the like were automatically taught to them by the teacher. Students had to work for their bread in the gurukulas. The hero of the Mahābhārata Sri Kṛiṣṇa also went to the forest to bring fuel as per the orders of his guru's wife. It is well-known that intimate friendship grew between him and Sūdāma, at this time itself because both of them together used to go to the forest to bring fuel. Thus, their stay in gurukula enabled them to live in harmony and friendship.

Since the number of pupils in the gurukulas was limited it was feasible for the teacher to give individual attention not only to the studies of his pupils but also to all their activities. The students were required to perform their lessons well in advance before going to the regular classes.

There is little reference to the gurukula in the inscriptions. A record of 1179 A.D. for instance, refers to Kittiagāve gurukula thus

"Gurukulānvaya-ventendede-Parasamaya.....  
 Kittagāvēya-gurukuladōlu-vādirudra-(devarnnē)  
 galdaru-tatusisyare-Sadarbhuvanastuta  
 Charita..... ra..... rāryarssakalāgamatatva"<sup>1</sup>

But this inscription is damaged, particulars relating to gurukula in the Kittagāve cannot be made out.

Another inscription from Belgāum dated 1204 A.D. refers to the Bīchana-gurukula as follows:

"Śri-Kārttviryya-nṛpati S'rikaraṇ  
 ādhipana-Bīchana-gurukuladōl  
 lōk-ōttara-Sucharitra-vivēkar  
 Mmaladhāri-dēva-munipar-nnegalḍar"

"In the lineage of teachers of the best king Kārtavirya's Chief scribe Bīchana flourished the great sage Maladharideva sublime of righteousness and intelligence."

Temples were also provided Primary education, several of them being also centres of higher studies. For example, an

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1. SII. XX, 167, 1179 A.D.

2. EI, XIII, p. 28, 1204 A.D.

inscription dated 1092 A.D. from Tālgunda records that in the Praṇavēśvara temple at Tālgunda, there were six panditas, teaching Rig-Vēda, Yajur-Vēda, Padapāṭha, Sāma-Vēda, Grammar, Rūpāvatār, Nyāsa, Prabhākara and Vēdānta, besides a teacher who taught the alphabets and Kannaḍa.<sup>1</sup>

Harihareśvara temple at Harihara in the Chitradurga district was the centre of Primary education. An inscription dated 1167 A.D. states that there were six Panditas to teach Rig-Vēda, Yajur-Vēda, Vyākarna, Mimāṃsa and the alphabets.<sup>2</sup>

Yet another example, is of the temple adjunct to the Kēśhva temple of Kōṇḍaguli. The temple was a centre of learning there was arrangement both for primary and higher educations a like in that centre. This is clearly understood with a help of an inscription there. This particular record mentions three donations in all.<sup>3</sup>

From this it is clear that temples were not only places for primary education, but also centres of higher learning.

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1. EC. VII SK. 178, 1092 A.D.
  2. EC. XI Dg. 39, 1167 A.D.
  3. EI. XXXVII P. 189. 1132 A.D.

Some agrahāras provided both primary and higher education. Kotavumachgi in Gadag taluk of Dhārṇāḍ district was an important agrahāra in medieval Karnāṭaka. This agrahāra provided both primary and higher education. There a teacher named Nāgadeśiga teaching Ganitaṁ (Mathematics) Jōṭisyaṁ (astrology), Chandaṁ (prosody), alaṁkāraṁ (rhetoric), also taught reading and writing (barēyaluṁ bājisalūṁ). He was given a grant of 25 mattars of land and a house site. He also provided food once a day to the students there and supplied each of them clothing once a year. It shows that the primary teacher was partly responsible for the boarding facilities of the students.

The Narasiṁhapura agrahāra<sup>1</sup> in Hāssan District, was another famous agrahāra. It also provided both primary and higher education. The minister of Hoysala king Ballala-II namely, Heggade Ereyanna established a primary school with hostel facilities for the children there. The inscription mentions that he built a house in that agrahāra and appointed a teacher Boleya Soviyanna to teach Kannāḍa primary school students (Karnāṭaka Bālasikṣhe). He received an amolument of twelve gadyānas for teaching twenty students. A female cook was attached to the boarding school. She received three gadyānas as salary.

In the agrahāra of Maśhal<sup>2</sup> in the modern Afzalpur taluk

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1. EC. V AK 138, 1174 A.D.

2. TK. 54. 1119 A.D.

Gulbarga district, at the time of Vikramāditya VI, his maneverggde Dandanāyaka Govindamaya established a primary school in that agrahāra and made a present of <sup>school</sup> gomattars of land to the primary school teacher, in charge of the and another grant of 10 mattars of land to each teacher in the Yajūrvēda Khandikege and Sāmavēda Khandikege.

Ittāge was yet another famous agrahāra in Karnāṭaka an inscription of the Chālukya King Vikramāditya VI dated 1112 A.D. from Ittāgi states that this agrahāra was established by the king who provided grants for the maintenance of the primary school teachers there. The record mentions a grant of gadyāṇas to the teachers who taught the students. To quote the passage here -

"alli Rūgvēda-bāl-si (śi) ksheya khaṇḍika  
yashu (ju) rvēda-bāla-si (śi) ksheya  
khaṇḍika ant-āyeraḍu khaṇḍika naḍav-āntagi  
asēsha-mahājanaṁ nālnūrvagge poṁge varshakke  
paṇa- vṛiadhya-lekkade-kōṭṭa-Lokki-gadyāṇaṁ-  
nūr-irppattu-amkadoḷaṁ-paṁgadyāṇa-120 Ant-ā-  
ponna-varsha-vṛiddhiya-hanneradu-gadyāṇa  
nērvva-upādhyāyargge nālnūrvvaru-varshaṁ  
prati kōṭṭu naḍasuttaṁ barpparu."<sup>1</sup>

The instruction of youths in the Rīgvēda 1 Khaṇḍika for the

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1. E I. XIII p. 49. 1112 A.D.

instruction of youths in the Yajurveda 1 Khandika amounting altogether to 2 Khandikas, being (given) in perpetuity, there was a sum of one hundred and twenty gadyāna, in figures 120 gold gadyāna (entrusted) to the whole body of four hundred Mahajanas, for which they have to pay regularly at the rate of interest of one Papa per gold piece annually. Thus the Four-hundred are to deduct twelve gadyāna of annual interest on this gold and regularly pay it every year to the teachers; so the four-hundred shall maintain this much as long as moon, sun, and stars (endure) with universal respect (and) in freedom from all conflicting claims.

From this it follows that agrahāra Ittāge also provided primary and higher education.

The agrahāra of Tālagunda had become famous centre of higher learning in the 11th and 12th centuries A.D. In this agrāhara there were many primary sections like. As mentioned in the inscription subjects like Rigvēda Khandika, Yajurveda-Khandika, Sāmaveda-Khandika, Sabdasastra, Rūpāvatāra, Nyāsa-khandika and prabhākara.

Besides higher sections engaged in teaching subjects like Rigvēda, Yajurveda, Sāmaveda, Kalpa, Sabadaśāstra, Rūpāvatāra,

Nyāsa, Prabhākara, and Vēdānta. Here the primary school teacher who taught Kannada received five gadyāṇas and he was called Kannada ūpādhyāya.<sup>1</sup>

Konḍagūli, in Sindagi taluk of Bijapur district was a yet another famous agrahāra in 12th century. In that agrahāra there was provision for both higher and primary education. An inscription of 1132 A.D. belonging to the reign of the Chālukya king Somēśvara III, records that three grants were jointly made by Kesimayya dandanāyaka and Gaṇapati dandanāyaka for the purpose of feeding the teachers teaching several subjects, the last grant was meant for the primary education. They taught Kannada alphabets (akṣara), grammar (Vyākarna) and Rūpāvatāra (a Sanskrit grammatical work). All the three teachers received the same remuneration, viz., amount as 20 vartaka lōkki gadyāṇas. But here regarding remuneration no distinction was made between the teacher of primary section and the teacher of higher section.

Thus it follows that some agrahāras provided both primary and higher education.

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1. E C. VII SK. 185, 1158 A.D.

2. EI. XXXVII 34, 1132 A.D.



(c) Subjects taught in the Primary Education

Some records help us know the subjects taught to children at the primary stage of education. An inscription of 1168 A.D. Akshara śikshe<sup>1</sup> and the record of 1118 A.D. Kannadakshara<sup>2</sup> mention the Kannada alphabet inscription of 1174 A.D. Karnāṭa bālasikshe<sup>3</sup> and record of Kannadakshara helikōḍuvava<sup>4</sup> indicates that provision was made for primary education largely - consisted of teaching Kannada alphabets as the mother-tongue of the people in this area was Kannada. At some of the agrahāras other scripts and languages were also taught. Thus for example in the agrahāra Malinge, the scripts and languages taught were Nāgara, Kannada, Tigula and Ārya.<sup>5</sup>

Another inscription of 1057 A.D. from Hirē-Haḍagali, in Bellary district mentions that Tīḷu, Tivula, Kannada and Nāgara scripts were taught there.

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1. EC. XI Dg 39, 1168 A.D.
  2. TK. 52, 1118 A.D.
  3. EC. V AK. 138, 1174 A.D.
  4. EI. VII p. 206.
  5. EC. III Tn, 27, 1290 A.D.  
"Nāgara-Kannada-Tigula Āryavanōdi-Suva-bāla Śikshevapādhyāyara jivitakke varsha Ikke".

"nijankamaleyam-----  
 manavamanmatham baredanadaradiṁ  
 vita chakravartia trinutamagi  
 tiḷu tivuḷa kannada Nāgarakakkara  
 mḡalalm"

Perhaps it was necessary that students should be taught different languages in order to enable them to travel from one place to another for purpose of trade, pilgrimage and learning etc.. Therefore, in agrahāras students learnt many Indian languages.

An inscription<sup>1</sup> of 1012 A.D. from Koṭavumachgi, referred to earlier states that, Nāgadesiga taught the students in primary section reading, writing (barēyalum-bājisalum), and then (afterwards) he taught them mathematics (gaṇitam) astrology (jōisam) Prosody (chandaṁ) rhetoric (alaṁkaram).

A record of Kōṇḍagūli<sup>2</sup> in Bijāpur district of 1132 A.D. noted earlier, offers valuable information regarding the subjects taught to children at the primary education.

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1. E I. XX p. 67, 1012 A.D.

2. E I. XXXVII 34, 1132 A.D.

The teacher taught the primary students the alphabets (akṣhara), grammar (vyākaraṇa) and in Rūpāvatāra, a work on grammar meant for the children as the author of Dharmakīrti<sup>1</sup> claims.

The Chinese traveller I-Tsing gives an account of the subject taught in elementary education.

I. "The Si-tan Chwang (Siddha-composition) for beginners - This is also called Siddhiraṣṭu, signifying 'Be there success' ch. lit ('complete be good lucki') for, so named is the first section of this small (book) of learning.

There are forty-nine letters (of the alphabet) which are combined with one another and arranged in eighteen sections; the total number of syllables is more than 10,000 or more than 300 ślokas ..... Children learn this book when they are six years old and finish it in six months. This is said to have been originally taught by Mahēśwara-dēva.

II. The Sūtra - The sutra is the foundation of all grammatical science. This name can be translated by 'short aphorism' and signifies that important principles are expounded in an abridged

form. It contains 1,000 ślōkas and is the work of Paṇini..... children begin to learn the Sūtra when they are eight years old and can repeat it in eight months' time.

III. The Book on Dhātu- This consists of 1,000 ślōkas and treats particularly of grammatical rules. It is as useful as the above Sutra.

IV. The Book on the Three Kīlās - Kīlā - means 'waste land' so called because this (part of grammar) may be likened to the way in which a farmer prepares his fields for corn. It may be called a book on the three pieces of waste land. (1) Ashtradhātu consists of 1,000 ślōkas; (2) Wen-cha (Manda or Munda) also consists of 1,000 ślōkas; (3) Unadi too consists of 1,000 ślōkas.

v. The Vritti-Sūtra (Kāśikavṛitti) - This is a commentary on the foregoing sutra (i.e., Paṇini's sūtra)..... It cites the next of the Sutra and explains minutely its manifold meaning, consisting altogether of 18,000 ślōkas ..... Boys of fifteen begin to study this commentary and understood it after five years."<sup>1</sup>

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1. Takakusu, J. Op. Cit., pp. 170-175.

In the primary education, students were introduced to the study of Vedas, Pūrāṇas, Śāstras in a separate groups comparable to the present day classes in schools. These groups were known as Khaṇḍika. In epigraphs references are made to such sections.

Similarly, the Rgvēda Khaṇḍika Bālaśikṣhe<sup>2</sup>, Yajurvēda Khaṇḍika Bālaśikṣhe.<sup>3</sup> Vedakaṇḍike, Śāstra Kaṇḍike,<sup>4</sup> Pūrāṇa Khaṇḍikeya.<sup>5</sup>

According to Patanjali "A Khaṇḍika upādhyāya taught only those pupils who learnt section by section<sup>6</sup> and it is explained by Monier Williams in his Sanskrit-English Dictionary as "one who learns section by section of a work."<sup>7</sup> On the basis of this, Chidananda Murthy says that Khaṇḍika means the study of subjects part.<sup>8</sup> part by/ The inscriptions support this view. An inscription

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1. EI. XII p. 41, 1112 A.D.

2. SII. IX ii 250 1148 A.D.

3. Ibid.

4. EC. VI kd 51, 1169 A.D.

5. SII. XI 12, 1128 A.D.

6. Puri Baijnath, Indian in the time of Patanjali, Bombay, 1957, p. 151.

7. Williams Monier - Sanskrit-English Dictionary, Oxford, 1899 p. 336.

8. Chidananda Murthy M. Kannada śāsanagala Saṁskṛitika Adhyayanam, Mysore, p. 232.

dated 1124 A.D. from Ālur refer to a section, where R̥g-Vēda was taught.

"R̥gvēdada bālasīksheya Khaṇḍidakdalli  
Svādhyāyageyava māṇiyara grāsakke."<sup>1</sup>

Another record dated 1290 A.D. similarly refers to such sections.

"Ā Khaṇḍika bālasīksheya ūpādhyāra jivitakka  
varuṣhaṁ pratitaṁ taṇḍu makkala makkalūdappde  
Englendiggaṁ kōḍattaṁ....."<sup>2</sup>

## SECTION - II

### Higher Education

The ghaṭikās, agrahāras, brahmapuris and also maṭhas and temples etc., were centres of higher learning. Sanskrit was the preserve of higher learning. It was particularly encouraged by means of large special endowments. Making gifts to educational institutions was considered as an act of great merit, a crore-fold greater merit than that arising from Pilgrimages to holy places and

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1. SII, IX I (ii) 210, 1124 A.D.

2. EC, III Tn. 27, 1290 A.D.

performing sacrifices. At these institutions sometimes only four, and sometimes as many as fourteen or eighteen subjects were taught. The four subjects were philosophy (anvikshiki), Vēda (trayi), economics (Vartta), and politics (dandaniti) a group which was particularly suited to princes and which in fact first occurs in Kautilya's Arthasāstra. The fourteen vidyas were: the four Vedas, six angas (auxiliaries) Phonetics; Prosody, grammar, etymology (of difficult words), astronomy, ritual, Pūrāṇa, logic (tarka), exegesis (mīmāṃsa), and law (dharmasāstra). To these were added medicine (āyurvēda), archery (dhanur-vēda) music (gandharva-vēda) and economics (arthasāstra). Some of the Brahmins and others who were learned in many of these branches of knowledge served as rājagurus while many of them spread themselves in different parts of the land edifying the towns and villages of their settlements as centres of higher learning. Gifts of lands, houses, and villages were frequently offered as inducements to these learned men to come and settle where they wanted. Ghatikās, agrahāras, brahmapuries, māthas, and temples were largely the settlements of such learned Brahmins and others.<sup>1</sup>

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1. Basavarāja K.R. Op.Cit; p. 540.

## The Ghatikā

The word ghatika is derived from the Sanskrit original root ghat which means to take place or 'form'. Another derived from this root is ghatā which is used by Vatsyānana in the sense of a religious assembly.<sup>1</sup> Inscriptions refer to the word 'ghatikā', 'ghatike', 'ghatige'. The meaning of ghatikā as a time measure of 24 minutes is well-known throughout India.<sup>2</sup> In ancient and mediaeval Karnataka the word ghatika denoted an educational institution. It appears that education was given in ghatikās, as it is done today in the colleges.

The earliest mention of a ghatikā in this sense is found in Kōkusthavarman's Tālagunda pillar inscription<sup>3</sup> belonging to the earlier half of the fourth century A.D. It refers a ghatika at Kanchi which in those days was a big cultural centre. Mayurasarman, the founder of the Kadam̄ba dynasty, went to this ghatika with his guru eager to study 'the whole sacred lore', probably there was no such institution in his part of the country and the ghatikā of Kanchi must have been well-known as a seat of higher learning.

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1. Upadhyaya S.C. Kāmasūtra of Vātsyāyana, Bombay, 1963. p. 99.
  2. Indic Vol. 2 No. 2, 1965 p. 99.
  3. EC, VII SK 176, 450 A.D.
  4. EC, IV p. 193, 625 A.D.



Another earliest reference to the ghatika in the Cikulla grant<sup>1</sup> of Indravarman I of Visnukundin family informs us that the king did found ghatika, one of the ghatikās in the Cikula, in Tuni division in the Gōdāvari District.

A Śikāripura<sup>2</sup> inscription of 1182 A.D. states that, in Kuntala there were many ghatikāsthānas which were the centres of religious activities as well as the places of enjoyment of pure pleasures "dharmakke-nermamum bhogakāgara mum-āda ghatikāsthānamum". Another inscription<sup>3</sup> from Sorab taluka refers to a number of ghatikas that flourished in the region. A Bedakinahala copper plate inscription<sup>4</sup> of Irivabedanga Satyās'raya refers to 64 ghatikāsthānas ("aruvatta-nālku ghatikāsthānamum") along with many corporate bodies such as merchant-guilds and the like.

In Karnāṭaka area we find references to ghatikāsthāna from early days. Inscriptions refer to ghatikās situated in places like Kaḷasa in Kundagōla taluka, Dhārwaḍ district,<sup>5</sup> Tintaṇi-Śirivāra in Surapur taluka in Gulbarga district,<sup>6</sup> Mōrigēre in Hirehaḍagali taluka, Bellary district,<sup>7</sup> Nāgāvi in Javaragi taluka in Gulbarga

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1. EI. IV p. 193, 625 A.D.

2. EC. VII SK. 197 1182 A.D.

3. EC. VII Sb. 268 1245 A.D.

4. KI. IV 55, 1000 A.D.

5. EI XIII p. 333, 930 A.D.

6. Nagaraja Rao M.S. & Ramesha K.V. Copper plate Inscriptions from Karnataka-Recent Discoveries, Mysore, 1985, p. 51.

7. SII. IX (i) 101, 1045 A.D.

district,<sup>1</sup> Sūdi, in Rōṇ taluka, Dhārṇwād district,<sup>2</sup> Poṭṭiyur (Modern Hottūru) in Siggavi taluk, Dhārṇwād district,<sup>3</sup> Tūmbala in Bellary district. Ghalige Kukanuru in Yalabūrgi taluka, Rāichur district,<sup>5</sup> Havinabāge in Rāyabag taluka, Belgaum district,<sup>6</sup> Lakshmēsvara in Sirahaṭṭi taluk in Dhārṇwād district,<sup>7</sup> Ghaṭige attached to the temple of Svayambu-Dakshina-Sōmanātha, Henjeru in Anantapūr district,<sup>8</sup> Kadalēvāda in Sindagi taluk of Bijāpūr district.<sup>9</sup>

The ghaṭikā is also called ghaṭikāsthāne and ghaṭige. The word ghaṭika is interpreted differently by scholars. K.B. Pathak has translated it as a religious centre<sup>10</sup> and he is followed by Rice<sup>11</sup> while translating the Tālgunda pillar inscription, mentioned above. But Rice<sup>12</sup> observes elsewhere that the word seems to indicate the 'chief place of assembly for Brahmins'. According to Kielhorn<sup>13</sup> 'The ghaṭikā was the same as the Brahmapuri.

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1. HAS. VI pp. 3-4 1058 A.D.
  2. EI. XV p. 89, 1060 A.D.
  3. Ibid., XVI p. 84, 1064 A.D.
  4. SII. IX (i) p. 166, 1068 A.D.
  5. Shantakumari, S.L. Kukanuru, Dharwad, 1975, p. 10.
  6. INKKS. p.16, 1127 A.D.
  7. SII. XX 99, 1128 A.D.
  8. EC. XIV Si. 23, 1167 A.D.
  9. SII. XX 154, 1172 A.D.
  10. IA. XIV p. 24.
  11. EC. VII p. 113.
  12. Rice, B.L. Mysore and Coorg from the inscriptions, p. 77.
  13. EC. VII p. 8.

D.C. Sircar<sup>1</sup> thinks that the ghatikā means establishments for holy and learned men "probably founded in most cases by kings." According to Prof.R. Sathianathaier<sup>2</sup> "The ghatikā does not seem to be a college or any place of higher learning, but the Brahmanic quarters of Kāñchī which Mayūraśarma entered for gurukulavāsa and that it was for making arrangements for it, that his old guru Virasarma had accompanied him." According to Minakshi<sup>3</sup> ghatikā means the place or institution where scholars and students strove after knowledge. Prof. S.V. Venkateswara<sup>4</sup> points out that the ghatikā was an institution of higher learning, where both the teacher and the students met and discussed, and where "by the clash and contact of cultured scholars and highest knowledge could be obtained in religious literature (Pravācanaṁ nikhilam). He further said that standard of learning was so high that even scholars "who had completed their study had to approach this institution in all humility and gather crumbs of knowledge."

G.N. Ghoshal says that "probably ghatikā means a permanent educational establishment founded by a king or a great noble."

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1. Sircar, D.C. The Successors of the Śātavāhanas, p. 137.
  2. Majumdar, R.C. (ed) The Classical Age, Bombay, 1970, p. 21.
  3. Minakshi, C. Administration and social life under the Pallavas, Madras, 1938, p. 186.
  4. Venkateswara, S.V. Indian Culture through the ages, Vol. I, Mysore, 1928, pp. 24-34.

But the ghatikā was not a religious centre as K.B. Pataka opines, nor was it a Brahmapuri as understood by Kielhorn. Innumerable inscriptions stand from Karnāṭaka bear ample evidence to show that the ghatikā was a centre of higher education. An inscription of 1058 A.D. from Nāgāi clearly states that the ghatika was the centre of higher education.

Generally, the ghatikās were attached to a temple. The ghatikā of Nāgai was attached to the temple of Traipurusadeva and Madhusudana.<sup>1</sup> The great ghatikāsthāna of Henjeru was attached to the Nonāmbeshvara temple<sup>2</sup>. The famous ghatikā of Kaḍalevāda was a part of Śrīśvavāmbhu Sōmanātha temple.<sup>3</sup>

Kings, queens and members of the royal family, believed that donations to temples, mathas and other educational institutions would get for the donor merit (pūnya) ensuring happy life in the next birth. Therefore, kings and generals established ghatikās.

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1. Majumdar, R.C. (ed) Op. Cit; p. 579.
  2. HAS. VIII p. 38, 1058 A.D.
  3. SII. XX 154, 1172 A.D.

For example, the ghaṭikā of Nagai was established by Sandhivigrahi Madūsudana<sup>1</sup> Mahāmaṇḍalēśvara. Jayakēśidēva established the ghaṭikā at Purigēri;<sup>2</sup> Jayasīmha II, the Chālukya ruler established Jayasimhadevasu ghaṭikā at Tintīni.<sup>3</sup>

(b) The characteristics of ghaṭikās

The ghaṭikā, was an outstanding educational institution of Karnāṭaka. That was distinguished from other educational institutions with a few characteristic features as follows:

1. A high standard of scholarship
2. A large number of students
3. A library
4. A time-table
5. Liberal endowments.

The inscription at Nāgāi gives many interesting and instructive details of a typical ghaṭikā that flourished there.

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1. HAS. VIII p. 15 1058 A.D.
  2. SII. XX 99 1128 A.D.
  3. Nagaraja Rao, M.S. & Ramesh, K.V. Op. Cit; p. 51.

### A HIGH STANDARD OF SCHOLARSHIP:

The teachers of the ghaṭikā were known for their high standard of scholarship. They were well-versed in the Veda, Vēdaṅga and other sciences. They also participated in debates and discussions.

In the ghaṭikā of Nāgāi there were six teachers, three teachers of the Vedas and three sāstra teachers. The three sāstra teachers taught Bhattadarsana, Nyāsa and Prabhākaradarsana. The other three teachers taught probably Rgveda, Yajurveda, and Samaveda.<sup>1</sup>

In the ghaṭika of Tintini, Dugganārāyanabhaṭṭa was well-versed in Vēda, Vēdaṅga, and was specialized in the yajus'-sākha. He taught, yajus'-s'akhā to hundred students.<sup>2</sup>

Students who distinguished in acquiring knowledge and attained distinction in scholarship in a ghaṭikā were known as

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1. HAS. VIII No. B, 1058 A.D.

2. Nagaraja Rao M.S. and Ramesha, K.V. Op. Cit; p. 51, 1017 A.D.

, ghaṭikāsāhasa<sup>1</sup>, or ghatikāvādi,<sup>2</sup> or ghaṭisā<sup>3</sup> or ghaisā<sup>4</sup>

A record dated 713 A.D. describes one of the Brahmin donors, Madhava Sarma as ghaṭikāsāhars.

The inscription of Managōḷi refers to Iśvara ghaṭisāsa<sup>5</sup> the Kukkanuru inscription refers to Vāsudeva ghaṭisāsa.<sup>6</sup> A Śikāripūr inscription of 1207 A.D. mentions the names of several Brahmin Donees like, ghatikāvādi Viṣṇudeva, Kanva-ghaṭisāsa, Rama-ghaṭisāsa. Harihara-ghaṭisāsa.<sup>7</sup> Another inscription dated A.D. 1148 refers to Kōmmaṇa-ghaṭisāsa, Machiyaṇa-ghaṭisāsa, Iśvara-ghaṭisāsa, Padmaṇa-ghaisāsa, Kēsava-ghaisāsa.<sup>8</sup> The record of Monagundi in Dhārwaḍ district mentions, Madhava-ghaisāsa.<sup>9</sup> The poet Harihara mentions in his Basavarājadēvara Ragale, the names of Vāsudeva-ghaisa and Kēsava-ghaisa.<sup>10</sup>

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1. EC. III Md 133, 713, A.D.
  2. EC. VII SK 235, 1207 A.D.
  3. Ibid.
  4. Ibid.
  5. SII. XV 101, 1161 A.D.
  6. SII. IX p. I 162, 1093 A.D.
  7. EC. VII SK 235, 1207 A.D.
  8. SII. IX P. I 250, 1148 A.D.
  9. Kalburgi, M.M. Dhārwaḍ Talukina Śāsanagalu, 81, 1215 A.D. Dharwad, 1976.
  10. Venkannayya, T.S. (ed) Basavarājadēvara Ragale, Mysore, 1951, p. 67.

## A LARGE NUMBER OF STUDENTS

The second characteristic feature of a ghatikā was the enrolment of a large number of students. In the ghatikā of Tintini, there were hundred students studying the Yajus-sākha<sup>1</sup> while in the Nāgai ghatikā, there were four hundred students studying in one campus<sup>2</sup>, two hundred on another campus and fifty-two on the third campus.<sup>3</sup> According to C.R. Krishnamachāralu, "It is possible that all the three schools were parts of one big institute, having about 1,000 students, but living in three or four separate campuses resembling the university of Nālanda."<sup>4</sup>

## A LIBRARY

The third characteristic feature of a ghatikā was a good library. There was a well arranged library in the Nāgai ghatika. The inscription records that there were six Saraśvati-Bhādhariḡas i.e., Librarians who managed the collection of manuscripts and other literary works.

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1. Nagaraja Rao, M.S. and Ramesha, K.V. Op. Cit; p. 51.
  2. HAS. VIII pp. 23, 26, 39.
  3. Ibid.
  4. Ibid., VIII p. 1.
  5. HAS. VIII B, 1058 A.D.



Today, at Nāgāi the archaeological relics like the building with a sufficiently wide courtyard, rooms on its left and right sides, the big halls and a special hall therein with stone benches there, confirm that this was a great seat of learning which possessed a library hall, for the use of a large number of students and teachers there.

There was a library in the Anubhava-maṇṭapa at Kalyāṇa in the 12th Century A.D.<sup>2</sup> An inscription dated 1204 A.D. from Belgaum district, states that Palm leaves used for writing were in the market and a tax was levied on their sale.<sup>3</sup> Certainly the libraries maintained manuscripts written on Palm leaves.

#### A TIME TABLE

Another characteristic feature of a ghatikā was the time table followed there. Every activity of the ghatikā was according to the prescribed time table. There were two officers called

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1. Gunjal, R.S. and Kumbara, M.R. Journal of Karnatak University (Humanities) Vol. 10, "Prāchīna Karnātakada granthālayagalu".
  2. Uttangi Channappa, Anubhavamantapada Itihasikate, Dharwad, 1951, pp. 19-21.
  3. EI. XIII p. 18, . 1204 A.D.

ghaṭikā prahāri and the Kāpina ghatiyāra.<sup>1</sup> The editor of the Nagai<sup>2</sup> inscription translates these two terms as the person who strikes the hour and the watchman of the ghaṭikā. These two officers received land grants equal to that of the learned scholars there. Therefore, these two persons were not just employees meant for merely striking the bell and watching the building. It may be suggested that these two persons had to shoulder greater responsibilities. The Kōpina ghatiyāra was probably responsible for the general administration of the ghaṭikā while the ghaṭikā prahāri was probably incharge of the regular conduct of classes and the like according to the prescribed rules.<sup>3</sup> Therefore, ghaṭikā prahāri and kāpina ghatiyāra had their own duties and responsibilities, not simply watching the building and ringing the bell. In Gujarat under the Chalukyas there was an officer called ghaṭikā-graha-karapa, whose business was to supervise the buildings of the ghaṭikās.<sup>4</sup>

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1. HAS. Ins B p. 5.

2. Ibid.

3. Shanthakumari, S.L. History of the Agrahāras in Karnāṭaka Madras, 1986. p. 105.

4. Majumdar, A.K. The Chālukyas of Gujarāt, Bombay, 1956, pp. 213-15.

In the ghatikā of Nāgāi there were one ghatikā prahāri<sup>1</sup> and three Kōpina ghatiyāras.<sup>2</sup> In the ghatikā of Henjeru there were four ghatikā prahāris.<sup>3</sup>

#### LIBERAL ENDOWMENTS

Yet another characteristic feature of a ghatikā was the liberal endowments that were made to it: kings, generals, officers, philanthropist made to meet the needs of students, teachers, librarians and other workers in a ghatikā. The Nāgai allocated for their maintenance as follows.

Inscription referred to above gives us interesting details regarding the lands granted to the person working in the ghatikās there. It records that each of the two expounders of Bhattadarsana and Nyāsa was given 30 mattars of land while the expounder Prabhākara was given land measuring 30 mattars of land was given to each of the Librarian and 30 mattars of land to the ghatikāprahāri and 1,000 mattars of land for the maintenance of students there.

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1. HAS. VIII p. 15.
  2. Ibid.
  3. EC. XIV Si 23, 1167 A.D.
  4. HAS. VIII p. 15.

In the Tintani ghatikā the king made a grant of 300 nivarttanās of Krishna bhūmi (black soil) for the feeding of 100 students studying the Yajus-saksha.<sup>1</sup>

An inscription of 1064 A.D. from Sūdi records the grant of land made for the maintenance of teachers and students in the ghatika there. It states that among others land measuring 300 mattars was given for providing food to students attached to the matha; land measuring 30 mattars was given to the expounder to the students there; while land measuring 8 mattars was given to the teacher of the primary classes and land measuring 20 mattars was given for the maintenance of the students of the ghatika (ghatikā māniyarggam).<sup>2</sup>

#### TEACHERS IN THE GHATIKA

Teachers in the ghatikā were well-versed in the Veda, Vedānga, Upanishad, Tarkka, Vyākaraṇa, Vātsāyana, Pūrāṇa, Itihāsa etc.. An inscription<sup>3</sup> of 1017 A.D. from Tintiṇi, Shorapur taluk in Gulbarga District, refers to one Dugganārayanabhaṭṭa of the

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1. Nagaraja Rao, M.S. and Ramesha, K.V., Op. Cit., p. 51.
  2. EI. XV p. 87, 1064 A.D.
  3. Nagaraja Rao, M.S. and Ramesha, K.V. Op. Cit.; p. 51.

Tintiṇṣirivāra ghatikā as a scholar in Yajur-vēda, who taught that subject to 100 students of that ghatikā.

An inscription dated 1058 A.D. from Nagai mentions that there were six teachers.<sup>1</sup> Three teachers expounding the philosophy of Kumarila Bhaṭṭa, grammar and prabhākara, and the other three teachers taught Vēdas.<sup>2</sup>

#### STUDENTS IN THE GHATIKĀ

The students of the ghatikā were called manis in several records from Nāgai,<sup>3</sup> Sudī,<sup>4</sup> Tuṃbaḷa,<sup>5</sup> Morigere<sup>6</sup> and Lakṣhmeṣvar.<sup>7</sup> All these inscriptions mentioned that grants of land were made for providing food and clothing to the students there.

In the ghatikās the number of students admitted to study a subject was fixed. For example, in the ghatikā at the Nagai, the inscription dated 1058 A.D. that there were four hundred students studying different subjects - One hundred were studying Kavisānu (i.e., Sūkṛa), another hundred Vyāsa and another hundred

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1. HAS. III pp. 13-16.

2. Ibid.

3. Ibid.

4. EI. XV p. 89, 1060 A.D.

5. SII. IX (1) p. 166, 1068 A.D.

6. Ibid., 101, 1045 A.D.

7. Ibid., XX 99, 1128 A.D. .\*

Manu.<sup>1</sup> The broken condition of the inscription does not enable us to determine what the fourth hundred of students were studying. In the same place on another campus 200 students were studying the Vedas and 52 the Śāstras.<sup>2</sup> An inscription of 1017 A.D. from Tintini refers to 100 students studying the yajus-śakha at the Traipurusha-Sāla built by Dugganaryanabhatta.<sup>3</sup>

#### SUBJECTS TAUGHT IN THE GHATIKĀS

The ghatikā was a higher centre of learning. Naturally philosophical and advanced subjects were taught by specialists there. In the ghatikās the study of Vēdic literature figures prominently. In most of the ghatikā the four Vēdas and the Vēdāṅgas, and many other śāstras were taught. In the ghatikā of Nāgāi on one campus 200 students studied Vēdas and 52 students Sastras.<sup>4</sup> On the other campus there four hundred students were studied different subjects like, one hundred students were studies Sūkṛa one hundred Vyāsa and one hundred Manu (while yet another

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1. HAS. VIII Ins. D.P. 39.

2. Ibid. Ins. B. p. 15.

3. Nagaraja Rao, M.S. and Ramesh, K.V. Op. Cit; pp. 43-51.

4. HAS. VIII p. 15, 1058 A.D.

hundred students were studying another subject?). Besides these, students there were taught subjects like Dharmaśāstras, Prabhākara, Nyāsa, Bhattadarsana and other subjects.<sup>1</sup>

An inscription dated 930 A.D. from Kaṭasa, Dhārwaḍ district states that the students there were taught subjects like grammar, Polity, the science of literary composition, legendary lore, the great logic of Ekaksharamuni, practice of writing of interpretations.

"Vyākaraṇam - artha-śāstra-  
anikaṁ sāhitya-vidyēy-itihāsaṁ mikk  
Ekakshara-mi (mu) ni-tarkkaṁ  
Tikaṁ-barēyaḥ-samagrārābhyā (śisurō)<sup>2</sup>

In the ghaṭika of Tīṇīśirivāra 100 students were studying the yajus-sākhā.

#### MANAGEMENT OF THE GHATIKĀS

A ghaṭikā was administered by the Mahājanas of ghaṭikāstana and Stānāchārya.

1. Ibid.

2. EI. XIII p. 332, 930 A.D.

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An undated inscription of Chālukya Vikramāditya II of Badāmi at Kānchi refers to the Mahājanas of the ghaṭika there.<sup>1</sup>

Some time, we find Stānāchārya being incharge of ghaṭikāstana, for example, an inscription dated 1181 refers to the Kalideva Svami being entrusted with the position as the Sthan of the ghaṭika there. The text is quoted here.

"inti ghaṭikāstānadāchāryaru mūkhya  
elkōtiyūva  
sankyāta gaṇagaḷu mahāmandaliyāgi  
Tēradālada mulastānanda  
Kalidevaśvamige prātbaddam mādi".<sup>2</sup>

## GHATIKĀ AND OTHER INSTITUTIONS

Several inscriptions clearly indicate the kind of relationship that prevailed between the ghaṭika and other educational institutions viz., temple, matha, agrahāras, Brahmapuri and schools.

### Ghaṭikā and Temples

From the available material it can be established that the ghaṭikā was attached to a temple. As already noticed the ghaṭikā of Nagai was attached to the temple of Traipurusadeva and Madhusudana.<sup>3</sup> The great ghaṭikāsthāna of Henjeru was part of

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1. KI V. 98 1181 A.D.

2. HAS VIII p. 38, 1058 A.D.

3. EI III p. 359.



the Nonambeshvara temple.<sup>1</sup> The ghatikā of Puligere was attached to the temple of Svayāmbhu Dakṣiṇa Sōmanāthadēva.<sup>2</sup> The famous ghatikā of Kadalevada was a part of Svayambhu Somanatha temple there.

#### Ghatikā and Maṭha

The ghatika of Madusudana temple at Nāgai had a maṭha attached to it.<sup>3</sup> The ghatika of the Kaḍalēvāda was a part of Svayāmbhu Sōmanātha temple, the maṭha also attached to the temple, and the head of the maṭha was called Maṭhadāchārya Sātiyannayangalu."<sup>4</sup> In Sudi both a maṭha and a ghalige flourished together, and separate provision was made for instructing the students of a maṭha, called Maṭhada māṇiyar;<sup>5</sup> and the students of ghalige were called ghaligēya māṇiyaru.<sup>6</sup>

#### Ghatikā and Agrahāra and Brahmapuri

In the ancient days, sometimes an agrahāra was converted

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1. EC. XIV Si 23, 1167, A.D.
  2. ARSIE. (1935-36) p. 160, 1129 A.D.
  3. SII. XX 154, 1172 A.D.
  4. HAS. VIII Inc. C. 312 p. 34.
  5. SII. XX 180, 1192 A.D.
  6. EI. XV p. 39, 1058 A.D.

into a ghatikā. The agrahāra of Nāgāi was converted into a ghatikā.<sup>1</sup> The ghatikā of Kalasa was earlier a agrahāra, then it was converted into a ghatikā.<sup>2</sup> The agrahāras of Hüvinabāge<sup>3</sup> and Tintani<sup>4</sup> were also converted into ghatikās.

Several scholars who had completed their studies in the ghatikās, afterwards went to agrahāras and brahmapuries and lived there. An inscription dated 1161 A.D. mentions the name of Iṣvara ghalisāsi who lived in Managōli agrahāra.<sup>3</sup> From the inscription of 1093 A.D. it is known that Vāsudeva ghaisāsi lived in Kukanūra agrahāra.<sup>4</sup> In the same way many scholars who had higher degree to their credit, also lived in brahmapuries. For example, in the brahmapuri of Lakshmesvara there lived many scholars like Seviyana ghalisasi Trivikrama ghalisāsi, Nāgavishnu ghalisāsi, Maheśvarāditya ghalisāsarū, Chandra ghalisāsarū, Muddaṇa ghalisāsarū etc..

Thus, there was close relationship among the ghatikās and the agrahāras and the brahmapuries.

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1. HAS. VII p. 11, 1058 A.D.

2. EI. XIII p. 329, 930 A.D.

3. INKKS. p. 75, 1127 A.D.

4. Nagaraja Rao, M.S. and Ramesha, K.V. Op. Cit; p. 51, 1017 A.D.

## Agrahāras

Agrahāra was an institution of great antiquity. It was one of the few institutions which flourished in the early and medieval days and survived till a very recent period of history.

### Meaning of the term Agrahāra

Kittel has taken the word Āhāra to mean food or livelihood.<sup>1</sup> The term agrahāra may also be interpreted as land or a village granted for food, that is to say, for the maintenance of the agras i.e., the foremost viz., the learned brahmins. Moraes, for instance, says that it constituted the real universities of medieaval India the "stadium general or the school of universal learning."<sup>2</sup> Meenakshi also holds a similar opinion. According to her "when a whole village was settled by a number of learned brahmanas, it was commonly known as an agrahāra."<sup>3</sup>

### Antiquity and Evaluation of the Agrahāra

The agrahāras of later days may generally be compared to the gurukulas of Vedic and epic days, although there were fundamental differences between the two. Like the gurukulas the

- 
1. Kannada-English Dictionary.
  2. Moraes, G.M. Kadamba Kula, Bombay, 1939 p. 287.
  3. Meenakshi, C. Administration and Social Life under the Pallavas, Madras, 1938, p. 200.

agrahāras were residential educational institution. Unlike the gurukulas, each of which was headed by one sage, the agrahāras were managed by a group of learned persons called the mahājanas. Though the agrahāras were the grant villages of the Brahmins, people of other communities also lived there. But it was not so in the case of gurukulas. The gurukula was not a village, but only an āśrama (hermitage) of an individual. In the agrahāras, there used to be various teachers learned in different branches of knowledge and each taught the subject in which he was proficient. Though there were dissimilarities, they could be treated on the same level to a certain extent. For, Vedic traditional learning was common and the students were under the direct control of the teachers. Like the agrahāras, they were also maintained by royal Patronage. It is, therefore, proper to think that the agrahāras evolved from the earlier gurukulas.<sup>1</sup>

It is reasonable to surmise that in Karnāṭaka also almost in the same period as of the Guptas, such institutions came into existence. Tālagunda, the original home town of the early Kadambas who came to power in the middle of the fourth century A.D. was an ancient agrahāra Mayūraśarma, the founder of this dynasty, was a Brahmin who received instructions in the Vedic studies and became learned and later on went to Kāñchi in pursuit

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1. Shantakumari, S.L. Op. Cit; p. 11.

of higher studies accompanied by his grand-father Virasarma.<sup>1</sup> Records of the later Kadambas state that Mayūrasarma brought a number of learned Brahmins from Ahichchhatra<sup>2</sup> to settle at Tālagunda.<sup>3</sup> This episode probably indicates that Tālagunda was created into an agrahāra by Mayūrasarma. Thus, the antiquity of the agrahāra in Karnāṭaka is likely to go back at least to the 4th Century A.D. In subsequent days this practice of instituting an agrahāra became more popular.

#### **Conversion of ordinary villages into agrahāras**

In inscriptions we come across the expressions like 'Agrahārikṛitya, which means, 'having converted (a village) into an agrahāra. This shows that the villages that existed previously as ordinary villages were converted into agrahāras. A few instances of such ordinary villages converted into agrahāras cited below illustrate this point.

In an inscription dated 1158 A.D., it is said that the village Navile was made an agrahāra and was granted to 130 Brahmins by the Kusus and others of the village.<sup>4</sup> It is noted in a record dated 1163 A.D. from Hulleyakēre in Araśikēre taluk of

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1. Ramesh, K.V. and others, (ed)., Śrikanthikā, p. 61 ff.
  2. Puri, B.N. Cities of Ancient India; p. 1 ff
  3. EC. VII, SK. 186. 1172 A.D.
  4. Ibid., V, cn. 211, 1158 A.D.

Hāssan district, that one Buchirāja described as Sarvvādhikāri and heggaḍe made a grant of the village Hulleyakere in Nirgundanādu as an agrahāra, to the Brahmins, who were learned in the Vedas, after obtaining it from Hoysala king, Narasiṃha-I.<sup>1</sup> The information that the village Malleśvara was made an agrahāra by Hoysala Viraballala-II is obtained from an inscription from Tarikere dated 1185 A.D.<sup>2</sup>

#### Joining of two or more villages into an agrahāra

The above instances have reference to single villages granted as agrahāras. But, there are instances where more than one village was granted as an agrahāra and in such cases, two or more villages were clubbed together to form an agrahāra. The reason for such grouping seems to be that a single village was not sufficient to meet the requirements of the educational and religious institutions, which was intended to be installed there. This might have necessitated the inclusion of one or more villages to form an agrahāra. A few examples of this kind may be noticed. A Rashtrakuta record of Nityavarsha Kottigadeva dated on 968 A.D.

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1. Ibid., AK. 172, 1163 A.D.

2. Ibid., VI TI. 20, 1185 A.D.

from Kyāsapura in Chitradurga district refers to the formation of an agrahāra after clubbing the two villages, Bidiravalli and Biravur by an officer named Paddayya.<sup>1</sup> Savasi and Guḍigēre villages have been mentioned as one agrahāra in an inscription dated 997 A.D. found at Tālagunda in Shikārpur taluka of Shimoga district.<sup>2</sup>

We have further epigraphical evidence which goes to indicate that at times even more than two villages were granted so as to form one agrahāra. An inscription from Besagami in Shikārpur taluk which is dated 1118 A.D. states that one Virasōmabhupati, who was governing Banavāsi and other provinces, made an agrahāra after converting three villages viz., Sēnavalli, Kāchchavi, Mavinahalli and Ittipalli in Hanṇihalli-Kaṃpaṇa into one agrahāra and granted it to sixty-seven Brahmins of various gōtras, with all rights and free from all imposts.<sup>13</sup> According to an inscription dated 1162 A.D. found at Dharmapura in Bilikere Hobli, in Hunsūra taluk of Mysore district, the three hamlets i.e., Aridavalke Buvanahalli and Tōrakavādi were formed into one agrahāra and named as Dharmāpura by a Hōysala general named Bittiyanna.<sup>4</sup>

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1. EC, XI Dg. 50, 968 A.D.

2. Ibid., VII SK 179, 967 A.D.

3. Ibid., 117, 1118 A.D.

4. MAR., 1943, p. 26, and EC IV Hn, 137, 1162 A.D.

### Creation of new settlements as agrahāras

Some times new villages were brought into existence so as to settle the learned Brahmins, and these were then granted as agrahāras. An example of this type of agrahāra may be noted here. A record dated 1186 A.D. from Viradēvanahalli in Araṣikēre taluka speaks of an officer Virayyadaṇāyaka as having established a new township called Viraballālapura after clearing the woods.<sup>1</sup> Further, for the prosperity of the kingdom of his lord Viraballala, he constructed tanks named Rudrasamudra, Gangasamudra, Virasamudra and Achyutasamudra and fixed a revenue of four gadyānas for that town and presented that town as an agrahāra, free from all imposts to thirty-two Brahmins. Madhusudhanapura agrahāra was built by an officer named Madhuna. It is mentioned in a record dated 1199 A.D.<sup>2</sup>

### Regranting of agrahāras

Sometimes whenever there was change in the ruling dynasty existing agrahāras were regranted as a gift to a number of donees.

It is known from an inscription dated 1146 A.D. of Jagadēkamalla-II from Amminabhāvi in Dhārwaḍ district that the agrahāra Amminabhāvi was restored to the god Mulasthāna by a Mahapradhāna Bommayyanāyaka.<sup>3</sup>

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1. EC.V Bl. 175, 1186 A.D.

2. Ibid., Cn. 236, 1199 A.D.

3. SII. XV, 31, 1146 A.D.



### The purpose of instituting the agrahāras

The main purpose of instituting agrahāras was the promotion of learning and cultural life and also providing means for the scholars who were engaged in the pursuit of knowledge, for a life of contentment free from needs and worries. The religious mindedness of the people was another reason for the institution of the agrahāra. People believed that donations to religious and educational institutions would get for the donor Pūnya or merit ensuing happy life in the next life or birth. Consequently, they used to undertake works like installation of free feeding houses and water sheds, construction of tanks and creation of the agrahāras etc.. Among the acts of charity, vidyādāna was considered as most sacred and people from all sections of society came forth to contribute to this cause. Such acts on the one hand benefited the people, and on the other, earned merit for the donor.

We find that a number of kings and queens and also officials and people with means, used to make handsome donations, willingly, for the maintenance of educational institutions, teachers and students providing them with food, shelter, clothing and even medicine. It is this help from the donors that contributed to the spread of learning in the early days. Thus earning the merit for oneself, as well as for the near and dear ones was one of the motives in establishing the agrahāras.

We may note a few examples in this regard. Brahmasamudra agrahāra was created by the minister Nāka, after obtaining the permission of the king Narasimha of the Hoysala dynasty, to secure fame by the works of merit and granted it to twelve Brahmins of the place.<sup>1</sup>

Grant of the village Kolatur, same as Amritapūra, as an agrahāra by a certain Nāyaka (whose name cannot be made out in the record) for the long life, health and prosperity of his overlord, Viraballāla-II, is mentioned in a Hoysala record dated 1187 A.D. from Channarayapattana taluk of Hāssan district.<sup>2</sup>

A record dated 1194 A.D. of the Hoysala king Viraballāla-II mentions that the agrahāra Madhusudhanapura was created by the minister Madhuha for the prosperity of the kingdom of his ruler, Viraballāla.<sup>3</sup>

Like the desire to earn merit, celebration of an event like victory was also an occasion for the formation of an agrahāra. For example an agrahāra named Kotigānūru in Halapola-12, a

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1. EC, V, Kd. 52

2. Ibid., Cn. 152, 1187 A.D.

3. Ibid., Ar. 118, 1194 A.D.

subdivision of Kōgali-500 was dedicated to the temple of Kalidēva at Puvinaṇaḍangile by the king Vikramāditya VI when he obtained victory over a Dandanāyaka called Chiddayya.<sup>1</sup> The record is dated 1071 A.D. and it is from Huvinaḥaḍagali in Bellary district.

Sometimes kings made permanent grants probably with a view to fulfill some vow or the other. This type of grant was known as Nityadāna or Nityabhūmidāna. In order to fulfil this vow, an entire village came to be given away as dāna or gift. For example, the king Vikramāditya VI is said to have made the grant of a village Hiriyaḥuriahatti, i.e., present Arekurihatti in Navalgund taluk of Dharwad district as Nityadāna.<sup>2</sup>

Coronation was also a worthy occasion for meritorious deeds. There are examples of liberal donations made by kings on such occasions. They also created and donated agrahāras on such auspicious occasions. The Rāshtrakūṭa king Gōvinda III is credited with the creation of 400 agrahāras during the time of his accession to the throne.<sup>3</sup>

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1. SII. IX (i) 135 1071 A.D.

2. Ibid., XV 49, 1154 A.D.

3. Yazdani, Early History of Deccan Vol. II, p. 309.

It is known from a Kalachūri inscription of 1161 A.D. that the village Managōli was granted to one Isvara ghalisāsa, by the Western Chālukya king Taila II, at the time of his coronation. This record is from Managōli in Bāgewādi taluk of Bijapur district.<sup>1</sup>

Recognition of scholarship of the Brahmins was one of the reasons for the creation of an agrahāra. For instance, a record of the Kadāmbas of Goa says that Kamalādēvi the queen of Śivachittapērmadidēva, who recognising the scholarship of the brahmins requested her husband to make also the grant of the village Degamve along with other villages. The king who agreed to this, in return is said to have consulted about this with his mother and after having obtained her permission seems to have personally examined the scholarship of the Brahmins along with his minister and after getting convinced, made a grant of Degamve to these Brahmins, who were acquainted with the Vēdas, Vēdanga, Nyāya, Mīmāṃsa, Sankhyā, yōga, Vēdānta, Smṛiti, Itihāsa, Purāṇa etc..<sup>2</sup>

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1. EI. V p. 16, 1161 A.D.

2. JBBRAS. p. 274 ff.

Agrahāra were also created by kings in memory of their relations,. Thus we find that Hoysala Vishnuvardhana converted the village Kellavatti into an agrahāra in 1123 A.D. and granted it to the Brahmins for the beatitude of his deceased younger brother Udayaditya.<sup>1</sup>

Quite a number of instances of agrahāras being created and granted to the Brahmins as dakshina or offerings on such occasions as the performance of a sacrifice or other religious and charitable deeds are forthcoming. For instance, a record of Chālukya Taila II, from Mudinur in Koppal taluk of Raichur district, dated 973 A.D. tells us that the village Modeyanur was granted to the officiating priest Arikeyadvadi Chṭṭopādhyāya-Somayaji by the king after performing Brahmandakratu.<sup>2</sup> From a record of Vikramāditya VI dated 1076 A.D. it is known that the agrahāra Muttage was granted as dakshina by the king to Vishnubhaṭṭa of that place.<sup>3</sup> It is revealed in a record dated A.D. 1096 from Kallur i.e., modern Kallur in Manvi taluk of Raichur district that the village Kalluru was granted to a dandanāyaka named Vikramāditya-bhāṭṭopādhyāya Sarvakratu Somayājīn, as dakshina, on performing the Panchalangalakritu, by the king Tribhuvannamalla Vikramāditya-VI.<sup>4</sup>

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1. EC. V Hn, 102, 1123 A.D.
  2. Desai, P.B. Sāsana Parichaya. Int. p. 6.
  3. EI. XV, p. 28. 1076 A.D.
  4. ARIE, 1958-59, App. B. No. 661.

For some reason or the other, when a group of Brahmins migrated from one place and desired to settle elsewhere, an agrahāra was created for them. A good example of this type is found in the agrahāra Nirgunda situated in Kōgali-500. It was created in 1087 A.D. for housing a number of Brahmins who migrated from Dravidadēsa.<sup>1</sup>

Expiation of sin was also a good reason for creating agrahāras. In fact it was beleived that performance of any religious and charitable deed would expiate a sinner from his sins. Hence, sometimes agrahāras were created. For example, when the king Viraballāla was searching for a suitable locality in the forest to build an agrahāra, the servants of the king killed a tiger, which had many cubs in its womb. In order to atone for the sin, the king built an agrahāra there with many temples.<sup>2</sup>

Yet another reason for creating the agrahāra was to facilitate regular services for the deity in the temple of a particular place. we find records registering grants of agrahāras for such purposes. In 1117 A.D. the Chālukya king Tribhuvana-malla Vikramāditya VI, created the Hittala agrahāra

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1. EC, XII p. 50.

2. QJMS, XIII p. 755.

for the service of god Sōmesvara.<sup>1</sup> For the daily services and repairs of the temples Viranārāyaṇa and Achutesvara, the village Muḍigere was made an agrahāra and was granted to the brahmins by the king Viraballāla in 1186 A.D.<sup>2</sup>

These agrahāras were granted to Brahmins who fulfilled the purpose for which these grants were made such as repairing the temples, offering regular worship to the deity etc..

#### Agrahāras the repositories of learning

The agrahāras were essentially centres of learning. It has been noted above that the Brahmin residents of agrahāras were well versed in several branches of learning like Vēdas, Vēdangās, Śāstras, Pūrāṇas, Logic etc.. We can cite numerous examples in this connection. The Bandalike record dated 1204 A.D. states that in the five agrahāras in Nāgarakhaṇḍa, one could find the Brahmins engaged in self study or teaching others. (Manōragadin-ōduvud-ōdisuvud), all the Vēdas (nikhila Vēda) Pūrāṇas, polity (Sunītisāstra) logic (tarkka), Āgama, Poetry (Kāvya), dhārma (nātaka) narrations (Kathā), smritis and the rules of sacrifices.<sup>3</sup>

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1. MAR, 1927, p. 123, 1117 A.D.

2. EC. V Bl. 175, 1186 A.D.

3. EC. VII SK. 225 1204 A.D.

The Brahmins of Ta irur agrahāra are described as well versed not only in the Vedas, Śāstras and various branches of learning like logic, grammar, poetry, drama and music, but were also acquainted with many languages like those of Karṇāṭa Lāṭa and Draviḷa and all their scripts (Lipi).<sup>1</sup>

### Teachers

The teachers have been referred to as Upādhyāya, Oja, Akkaṛiga, bhaṭṭa, bhaṭṭopādhyāya, Śāstri, Pandita, āchārya and the like in inscriptions.<sup>2</sup>

### Students

The students have been referred to as Antēvāsi, māni, Chātra, Vidyārthi, Brahmachāri and the like in inscriptions.<sup>3</sup>

### Specialised study Centres

Naturally, depending upon the teachers who had specialised in a particular subject, some of the institutions had become higher

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1. Ibid., V AK 130

2. See Chapter IV for a detailed discussion.

3. Ibid. \*



centres of learning for teaching particular subjects only. Thus, for instance, we find that in agrahāra Lōkkigundi, i.e., modern Lakkundi in Gadag taluk of Dhārwaḍ district, the principal subject taught was prabhakara i.e., a work of the Mīmāṃsa school of philosophy started by Prabhākara.<sup>1</sup> Prabhākara and also Nyāsa which is supposed to be works on grammar were taught in Koṭavumachige agrahāra.<sup>2</sup> Kaumāra and Katantra grammar were taught in Manaḡoli agrahāra.<sup>3</sup>

#### Subjects taught in agrahāras

The main aim of education in the ancient days was not material gain but something higher than that the realisation of one's own self. Naturally, therefore, higher education consisted mainly of the study of philosophical subjects, associated with specialization in different sciences. Vēdic literature figures prominently as being studied in the agrahāras. Most of the inmates of the agrahāra are described as well-versed in the

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1. EI. XV, p. 355. 1098 A.D.

2. Ibid. XX, p. 67, 1012 A.D.

3. Ibid. V. p. 22.

knowledge of the four Vēdas and the Vēdangas<sup>1</sup> and many other Sāstras. There are numerous references in inscriptions to the effect that these were taught along with other subjects like Itihāsa (History), Tarka (Logic), Gaṇita (Arithmetic), Nāṭaka (Drama), Sāhitya (Literature), Mimāṃsa, Pūrāṇa, Dharmasāstra and the six Darśanas (the six principal system of Hindu Philosophy) viz., Sāṅkhya, Yōga, Nyāya, Vaiśeṣika, Mimāṃsa and Vēdānta.<sup>2</sup> Some inscriptions refer to Nāṭaka śāla (theatre) attached to a temple in the agrahara.<sup>3</sup> Though Nāṭaka śāla does not itself suggest the teaching of dramaturgy, the fact that Bharata figures as a subject studied in agrahāras indicates dramaturgy was also studied at least in some places.

### The Method of Study

We thus get a large number of references to various subjects that were taught in agrahāras. But it is difficult to know the actual method of teaching done there. We do not know for instance if there were any gradations in teaching or if there were

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1. Sanskrit-English Dictionary. There are six Vēdāngas viz., Śikṣha (rules of articulation and pronunciation), chchandas (Prosody) Vyākaraṇa (grammar) Nirukta (etymological explanation of difficult vedic words). Jōtisha (astronomy) and Kalpa (ritual or ceremonial).
  2. EC.VIII Sb. 276.
  3. SI.I.XI (i) 78.

any text books for this purpose. Occasionally, however, we do get references to such works in inscriptions. For instance an inscription from Kōṇḍaguli mentions Rūpāvatāra as one of the books of study.<sup>1</sup> It is known from other sources that this Rūpāvatāra is a work on grammar meant for junior students. It was written by the Buddhist monk, Dharmakīrti.<sup>2</sup> A book called Śūtra charche is referred to in an epigraph from Gadag dated 1099 A.D. of Vikramāditya VI<sup>2</sup>. But we have no other details regarding this point. Some other works mentioned are Aṣṭadhyāya of Pāṇini, Dharmasāstra of Manu, Rāmāyana and the like.

#### ADMINISTRATION OF THE AGRAHĀRAS

The agrahāras administered by the vahājans, queens, and officers. For example, an inscription dated 1054 from Honwāḍa in Bijāpur district, states that Kēṭaladēvi the queen of Sōmeśvara-I was holding the governorship of the agrahāra Ponnaṇvāḍa. This city is stated to have been situated in Bāga-50 in the division of

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1. EI. XXXVI pp. 189 ff.
  2. Ibid. I pp. 338 ff.
  3. KSPP. Vol. 40.

Tardavāḍi-1000<sup>1</sup>. Another record dated 1076 A.D. states that Sūggaladevi daughter of the Chālukya monarch, Āhavamalladeva and the younger sister of Sōmēśvara II, was administering the Niḍagundi agrahāra.<sup>2</sup> Padmaladevi, the queen of Chālukya Vikramāditya VI was administering the agrahāra Mangolī in 1116 A.D. Mangolā was situated on the southern bank of the river Tungabhadra.<sup>3</sup>

An inscription dated 1085 A.D. from Daṃbala in Gadag taluk, Dhārwaḍ district, states that Lakshmīdevi, the chief queen of Vikramāditya VI, was in charge of the administration of 18 agrahāras and the city of Dharmāpur<sup>4</sup> Maṇḍaladevi, another queen of Vikramāditya VI was governing the agrahāra Kannaḍaḷi in Sindagi taluka, Bijāpur district.<sup>5</sup>

Sometimes the officers were the administrators of the agrahāras. An inscription dated 1124 A.D. from Ālur in Dhārwaḍ district, mentions that Surigeya Permaḍiyarasa, who was the Mahāmātya and Antahpurādhyaḁsha, was administering the

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1. IA, XIX. p. 270, 1054 A.D.
  2. SII. XI. (i) 117, 1076 A.D.
  3. Ibid. p. 189, 1116 A.D. '
  4. IA. X. p. 185, 1085 A.D.
  5. SII. XX. 61, 1095 A.D.

agrahāra Mahadātura, under the Vikramaditya VI.<sup>1</sup> Another record dated 1004 A.D. states that Brahmayya was incharge of the agrahāra Tumbige, under Chālukya Iriva Beḍaṅga Satyāśriya.<sup>2</sup> There are ever so many evidences in the records.<sup>3</sup>

An inscription dated 1054 A.D. refers to an officer named Dāsimaḃya who was administering the agrahāra Kisugundi.<sup>4</sup>

The mahājanas administered the agrahāra. It was an important body. It included the heads of the Brahmin families in the agrahāra. The number of mahājanas in the agrahāra was different from place to place. For example, there were twelve mahājanas in Guḍigēre agrahāra<sup>5</sup> fiftysix mahājanas in Chinchali agrahāra<sup>6</sup> eightyfour mahājanas in Aḷāmbu agrahāra,<sup>7</sup> hundred mahājanas in Siraguppi agrahāra,<sup>8</sup> one hundred and four mahājanas in the Nagāvi agrahāra.<sup>9</sup> One hundred and twenty mahājanas in

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1. SII. XI. (ii) 174, 1124 A.D.
  2. EI. XVII. p. 8, 1004 A.D.
  3. SII. XI (ii) 204, 1054 A.D. and No.92, and 168, 1120 A.D.
  4. Ibid. (i) 92, 1054 A.D.
  5. SII XX. 193, 1217 A.D.
  6. Ibid. XI (i) 24, 897 A.D.
  7. MAR. 1930. 75, 1147 A.D.
  8. SII. XVIII. 90, 1082 A.D.
  9. SII. XV. 178, 1244 A.D.

Kattinakere agrahāra, 120 mahājanas in agrahāra Posavaṅgaḍagi,<sup>1</sup> two hundred mahājanas in Kakandike agrahāra<sup>2</sup> and four hundred mahājanas at Jamakhandi agrahāra.<sup>3</sup>

Further, it is known from a record dated 1084 A.D. that the number of mahājanas at agrahāra Hadli in Ramdurga taluka was four hundred and twenty.<sup>4</sup> In Bāgewādi agrahāra there were five hundred mahājanas.<sup>5</sup> Another inscription mentions 1,000 mahājanas in the agrahāra of Ingaleśvara, in Bāgewaḍi taluka.<sup>6</sup> There were 700 mahājanas in the agrahāra Hōsavuru<sup>7</sup> the highest number of Mahajanas was 3,200.<sup>8</sup> What did these numbers show? According to Altekar, the mahājanas often included not only the heads of the families of the village but also all adults of the agrahāras.<sup>9</sup> But Chidanandamurti considers that this number included the Brahmin adults of the agrahāra or the heads of Brahmin families.<sup>10</sup>

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1. SII. IX (i), 118, 1057 A.D.
  2. Ibid. XVIII. 40, 994 A.D.
  3. Ibid. XX. 95, 12th century.
  4. SII. XX. 57, 1084 A.D.
  5. SII. XV. 713, 1170 A.D.
  6. SII. XV. 196, 1265 A.D.
  7. Ibid. 219, 1207 A.D.
  8. MAR. 1927, 150. p. 132.
  9. Altekar, A.S. Rāsthtrakūtas, Op. Cit; p. 200.
  10. Chidananda Murthi Op. Cit; p. 211.

It may be stated here that the smaller number indicated the heads of the Brahmin families in the agrahāra which the bigger number indicated the heads of the families and also the adult members of the Brahmin families there.

Generally, the number of mahājanas in an agrahāra was fixed. For example, the number of mahājanas of Balguli agrahāra in Harapanahalli taluka of Bellary district which was fifty in 956 A.D.<sup>1</sup> remained the same in 1332 A.D. also.<sup>2</sup> An inscription says that in 1170 A.D.<sup>3</sup> the number of mahājanas at Nidugundi agrahāra in Dharwad district there was 400 continued to be the same in 1244 A.D.<sup>4</sup> The number of mahājanas of Pōsavaḍangile agrahāra which was 120 in 849 A.D.<sup>5</sup> continued to be the same even in 1090 A.D.<sup>6</sup> 1148 A.D.<sup>7</sup> and 1212 A.D..<sup>8</sup>

But sometimes the number of mahājanas in an agrahāra increased. For example in the agrahāra of Rōṇa situated in Dhārwaḍ district, in the year 971 A.D. there were 84 mahājanas<sup>9</sup>

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1. SII. IX. 66, 956 A.D.
  2. Ibid. 344, 1332 A.D.
  3. Ibid. XV. 114, 1170 A.D.
  4. Ibid. 180, 1244 A.D.
  5. SII. IX. 291, 849 A.D.
  6. SII. IX. 158, 1090 A.D.
  7. SII. IX. 254, 1148 A.D.
  8. SII. IX. 330, 1212 A.D.
  9. IA. XII. p. 256, 971 A.D.

and in 1021 A.D. this number rose in 104.<sup>1</sup> There were 50 mahājanas of the Sōratūru agrahāra in 867 A.D.<sup>2</sup> But that number rose to 200 mahājanas in 1071 A.D.<sup>3</sup>

Some other times the number of mahājanas decreased and also increased. For example in the agrāhara Chikkerur, in the year 1048 A.D.<sup>4</sup> There were 1,000 mahājans and it remained the same in 1077 A.D.,<sup>5</sup> but, in 1083 A.D. the number was only 500.<sup>6</sup> In 1130 A.D. that number rose to 1,000.<sup>7</sup> Another inscription dated 1175 A.D. refers 1002 mahājanas of Kukanūru agrahāra,<sup>8</sup> that number was 1,000 at the time of Vijayanagara ruler Harihara.<sup>9</sup> Perhaps the break up of the joint families and the migration of the Brahmin families from one place to another might be the reasons for this increase or decrease in the number of mahājanas.

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1. EI. XIX. p. 223, 1021 A.D.
  2. SII. XI (i) 12, 867 A.D.
  3. Ibid. 111, 1071 A.D.
  4. ARIE, 1957-58, 253, 1048 A.D.
  5. Ibid., 250, 1077 A.D.
  6. Ibid., 242, 1083 A.D.
  7. Ibid., 235, 1130 A.D.
  8. Shantakumari, S.L. Kukkanura - A Cultural Study, Dharwad, 1975, pp. 18-19.
  9. Ibid.



### Qualifications of the Mahājanas

The mahājanas were well-versed in various branches of traditional Hindu brahmanic learning, such as the Vedas, the Vēdangas, Vēdānata, Pūrāṇa, Nyāya, Mimāṃsa, Āgama, Vaiśeṣhika, Lōkāyata, Sāṅkhyā, Itihāsa, Sāhitya, etc.. Several inscriptions mention their qualifications. To give a few examples here: a record dated 1049 A.D. from Poṃbulcha, i.e., modern Hōmbal in Gadag taluka, describes them as learned in Vedas, Vedangas, Vēdānta, Pūrāṇa, Nyāya, Mimāṃsa, Āgama etc..<sup>1</sup> The thousand mahājanas of Hirekērer are described as a sacred mark on the forehead of the country of Banavāsi. They not only possessed the qualities like restraint, self-control, self-study, meditation etc., but also were well-versed in logic, grammar, history, poetry, drama and the like. They are compared to the swans in the lakes of nyāya, Vaiśeṣhika, lokāyata, sāṅkhya, Baudha, and arhata and also have been mentioned as frightful elephants to the wicked people and proteutors of those who seek refuge and brave in carrying out the work.<sup>2</sup>

An inscription from Harihar in Davanagēre taluka refers to the mahājanas of that place as well-versed in tarkka (logic),

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1. SII. XI (i) 84. 1049 A.D.

2. KI. IV p. 72. 1088 A.D.

mantra and tantra.<sup>1</sup> mahājanas of Hāruvanahalli i.e., Sōmanāthapura are mentioned as acquainted with rules of prosody and were students of science and great poets.<sup>2</sup>

The four hundred mahājanas of Ittāge in Rāichur district, for instance, are described as well-versed in many subjects like Vyākaraṇa, Vēdartha, all the arts and sciences. The description runs thus-

Sakaḷa-vyākaraṇamgaḷuṁ,  
vividha vēdārtthaṁgaḷuṁ mūrttigom  
du kaḷa-śāstra, samētam-ōḷagise  
taṁmaṁ braṁavidyā viśē  
Shakar-amalana-charitra patray-amala  
jnanarddhi sampannar -i  
sakala-kshōṇige pūjyar Ittāgeya  
nālnūrvvar-ddvijānam -ōttamary<sup>3</sup>

Some of the mahājanas are described as experts in various śāstras and also śāstras (weapons). The titles like sihṁapārakramar, dushtavidhvānsakaru, śishtajānāśrayar etc.,

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1. EC. XI . Dg. 36.
  2. Ibid., V AK 123, 1237 A.D.
  3. EI. XIII. p. 41, 1112 A.D.
  4. SII. XI. (i) 52, 1007 A.D.

show that they were experts in the sāstras. A record from Hāveri in Dhārwad district referring to the mahājanas of Hāveri agrahāras praises them as those who could put down even the strongest enemies.

#### Other Functions of the Mahājanas

The mahājanas of an agrahāra were engaged in self-control (yama), restraint (niyama), self-study (svādhyāya), meditation (dhyāna), silence (mauna) practising (anushtāna), reciting. Passages from the Vēdas (Japa), giving abalations (Hōma), and deep meditation (Samādi)<sup>1</sup>. Besides, they took to some other social, religious, economic, judicial and cultural activities.

Sometimes the mahājanas of an agrahāra acted as the trustees of grants made there. For example, Ūrōdeya Nāgadeva made a grant of land to Bānarāsiyamatha at the agrahāra Tumbige and this grant was entrusted into the hands of the hundred mahajanas of that place.<sup>2</sup> Another record dated 883 A.D. states that a certain Chiddaṇa donated 1,000 cows when he performed Gosāhāsrādāna. At that time fifty mahājanas of Sōraṭūra were made the trustees. of the gift.<sup>3</sup>

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1. SII. V 845.

2. Ibid., XV 524, 1014 A.D.

3. Ibid., XI (ii) 20, 883 A.D.

We also find that some times the mahājanas themselves built temples. The three hundred mahājanas of Sedimba constructed a temple in honour of the deity Śantinātha Tīrthankara and made suitable gifts for its upkeep and also for conducting daily worship and other rituals there.<sup>1</sup> A temple was constructed at a village Matur in 892 A.D. by the thousand mahājanas of the place.<sup>2</sup> That an image of god Vishnu was installed by the two hundred mahājanas of Sōraṭur during the time of Chālukya Vikramāditya VI is noted in a record from that place.<sup>3</sup>

Sometimes the mahājanas went to the king as representatives of the agrahāra asking for gifts to temples etc.. According to an inscription dated 1120 A.D. the mahājanas of Jakkoli agrahāra went to the king Chālukya Vikramāditya VI and asked a grant of a land to Sōmēśvara temple and the king granted the same.<sup>4</sup> Another record mentions that the mahājanas of the agrahāra Somanāthapur went to the king Hoysala Narasiṃhadēva and asked for a grant of land to Lakshmi Narsiṃha temple. The king donated the lands.<sup>5</sup>

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1. Desai, P.B. Jainism in South India, p. 217.

2. MAR, 1929 43.

3. SII, XV, 10. \ Vikramaditya VI.

4. Ibid., XI (ii) 168, 1120 A.D.

5. EC. V. AK, 123, 1237 A.D.

The mahajanas themselves made grants to temples and installed memorial stones in the memory of the heroes. The mahājanas of Abbigēri granted some land to the Sōmesvara temple of that place.<sup>1</sup> The hundred and twenty mahājanas of Kattinakēre are said to have made grant of land for the decoration and illumination of the god of the place.<sup>2</sup>

Another record dated 1049 A.D. mentions that the thirty-six mahājanas of Bentavuru granted a land and a house site to Madimmayya, a hero who died while securing the cattle from one Madiraja, who had captured them unjustly and was driving them to Annigeri.<sup>3</sup> An inscription dated 1230 A.D. from Hāveri states that the mahājanas of that place made a grant in the memory of Soveya Nayaka, who fell fighting in a battle of Kabbūrū. The grant is described as Nettarugōduge, i.e., grants made for the bloodsplit by the hero.<sup>4</sup>

Sometimes the mahājanas settled disputes in the agrāhara. An record from Muttighaṭṭa refers to a certain Sōmagauda who

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1. SII XI (ii) 176, 1125 A.D.
  2. EC. V AK, 68. 1164 A.D.
  3. EI XVIII, p. 214. 1049 A.D.
  4. SII XVIII, 255. 1230 A.D.

demanded the document of loan after repaying the debt together with interest, from one Nagana from whom Somagauḍa had borrowed money pledging his land. But Naganna refused to return it and this was brought to the notice of the mahājanas who settled the dispute. The mahājanas of Naregalla settled disputes regarding the vritties of Achalesvara temple.<sup>2</sup>

The mahājanas were also engaged in public welfare activities, as maintaining alms-houses, construction of wells, tanks etc.. An inscription dated 1082 A.D. refers to the two hundred mahājanas of Kurtakoṭi, who made a gift of land for the tank of the place.<sup>3</sup> Another record dated 1227 A.D. from Gijeyahalli in Hassan district refers to the gift of wet land made by the mahājanas of Kēśavapura to Ikkalashetti, for having built the tank called Ekkala Samudra.<sup>4</sup> In the A.D. 1124, at the time of Vikramāditya VI Surigeya Nagarasa, maternal uncle of Dandanāyaka Sūrigeya Hermmādiyarasa, granted a piece of land, house sites and some gold to, the mahājanas of the agrahāra moladaturu for the maintenance of a feeding house, a school for the study of R̥igvēda, a water shed and a tank.<sup>5</sup>

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1. MAR, 1924, pp. 29-38.
  2. Kalaburgi, M.M. Dhārwad Jilleya Sasana Suchi, p. 63.
  3. SII. XI. (ii) 127, 1082 A.D.
  4. MAR. 1928, p. 46 1227 A.D.
  5. SII. XI. (ii) 173, 1124 A.D.

The mahājanas acted as banks for they received deposits on an agreed interest to be paid annually. An inscription dated 1112 A.D. from Ittage says that the four hundred mahājanas of that place received one hundred and twenty gold coins (gadyāna) for which they have to pay interest regularly at the rate of one pana per gold piece annually.<sup>1</sup>

#### Meeting Place of the Mahājanas

Usually the mahājanas of an agrahāra met in a temple, or a assembly hall, or under a tree; A record dated 1144 A.D. states that the mahājanas of Huvinahadagli met in the Koṭisankaradēva temple.<sup>2</sup> Similarly, mahājanas of Balguli agrahāra met in a temple.<sup>3</sup> An inscription dated 1241 A.D. states that the mahajana of the agrahāra Brahmasamudra went to the 'Prabhu mantapa or Sabha mantapa' and seated themselves there.<sup>4</sup> The mahājanas also met in an open place under a tree. For instance, the mahājanas of Hosaholala assembled under the banyan tree at the northern gate of the agrahāra.<sup>5</sup>

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1. EI. XIII. p. 58, 1112 A.D.
  2. SII. IX (i) 254, 1144 A.D.
  3. Ibid., 89.
  4. EC. VI kd. 57 1241 A.D.
  5. MAR. 1215 p. 56.

### Brahmapuris

Like, ghatika and agrahāra, brahmapuri was also a higher educational centre in ancient Karnāṭaka. It was a settlement of learned Brahmins in parts of towns and cities. Moraes interprets it as a settlement of learned Brahmins in part of towns or cities.<sup>1</sup> A number of examples may be cited to support this view. An inscription dated 1065 A.D. refers to a brahmapurigēri of Arasiṇabidi.<sup>2</sup> Another record speaks of brahmapurigalli of Anṇigeri.<sup>3</sup> Kēri-gēri means a locality or street within a town or city. It shows that brahmapuri was a settlement of Brahmins in a city or town. Sometimes a city or a town had more than one brahmapuri within it. An inscription dated 1140 A.D. refers to two brahmapuris in the Dēvaranāvadagi.<sup>4</sup> Another record refers to three brahmapuris in the Balipura.<sup>5</sup> The capital city of Anṇigeri had five brahmapuris.<sup>6</sup> Balligāve in Shikārpur taluka of Shimoga district had seven brahmapuris.<sup>7</sup>

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1. Moraes, G.M. Op.Cit, p. 299.
  2. EC. VII 170, 1065 A.D.; SII XI (ii) 190, 1112 A.D.
  3. SII. XV 5, 1106 A.D.
  4. Ibid., XX 111, 1140 A.D.
  5. EC. VII SK. 277, 1165 A.D.
  6. SII. XV 72, 1186-88 A.D.
  7. EC. VII SK. 106, 108, 119, 123 etc..



Venkatasubbiah differentiates them thus - "An agrahāra was a corporate body possessing property while Brahmapuri did not seem to have been such a body, and there was no evidence in any inscription to show that brahmapuri dealt as a corporate body, with any property."<sup>1</sup>

Several inscriptions that have been brought to light show that the brahmapuri was a corporate body. A record of Erige dated 1134 A.D. refers to the mahājanas of the brahmapuri.<sup>2</sup> Another record dated 1088 A.D. refers to the mahajanas of the brahmapuri thus: "Dēvara brahmapuriya Sommatanadalli makkalenigalam Arasugalaṁ brahmapuri mahājanalumirddu"<sup>3</sup>

In a record dated 1166 A.D. from Lakṣhmēśvar in Dhārwad district, we find that the grants made to a brahmapuri were administered by the king, guilds, the mahājanas, heads of the five mathas and the respected people of the place. The actual passage runs thus;

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1. QJMS. VII p. 168.

2. Ritti, S. and Shelke (ed) Inscription from Nanded district. No. 31, 1134 A.D.

3. SII. XVIII 94 1088 A.D.

"Inti brahmapuriya dhaṛmamam  
melāl-key—arasugaḷum nakarangaḷum  
mahājanangaḷum kuḍi pratipālisuvar."<sup>1</sup>

Another inscription of 1028 A.D. from Mūlagunda, refers to the one thousand mahājanas of brahmapuri there - "Brahmapuriya mahājanamam Sāsirvarum parirakṣisuvar."<sup>2</sup>

It is interesting and instructive to note that though the brahmapuries were occupied exclusively by Brahmins, yet other people also had their share in the administration of grants. From these examples, it becomes clear that the brahmapuris also had a corporate body.

According to Kittel Brahmapuri was a city. The inhabitants of which were Brahmins<sup>3</sup>. Moraes defines, it as a settlement of learned Brahmins in part of towns or cities.<sup>4</sup>

The motive behind establishing brahmapuris was mainly to earn merit or Punya for themselves and for their fore-fathers. The

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1. SII. XX 144, 1166 A.D.
  2. SII. XI I(1)64, 1028 A.D.
  3. Kannada-English Dictionary p. 1159.
  4. Moraes, G.M. Op. Cit; p. 299.

Chālukya king Tribhuvana Malladēva founded an agrāhara and a brahmapuri and Bichayya purchased a piece of land and granted into the Choultry (Chchatra) of that place for the sake of his merit or punya and fame.<sup>1</sup>

Another instance is that of Padmaladēvi, the queen of the Kadamba king, Mallidēva, who established a brahmapuri and the images of the Prasannakēśhava, Nārāyaṇa, and Madhava at the Hullumgura, in Pūligēre-300 and granted it to sixty-four Brahmins of different gōtras who were the devotees of Vishṇu and well-versed in the Vedas.<sup>2</sup>

Epigraphs give us interesting details regarding the establishment of brahmapuris. An inscription from Balligāve dated 1103 A.D. gives a vivid description of the founding of a brahmapuri thus - Once in a religious discourse (dharma prasāṅga) Kēśava Dandanāyaka was told about the importance of learning and the great merit and the accruing for encouraging it. Accordingly, he constructed a brahmapuri. For this purpose he acquired in the southern quarters of Balipura a piece of land, fertile enough to produce a variety of fruits from Sarveśvara Paṇḍita of the

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1. KI, II 28, 1180 A.D..

2. Ibid., IV 24, 1245 A.D.

Pañchalinga temple there. Then he built commodious houses having raised seats in each chamber and well equipped and gave these houses to a group of Brahmins. Further, he provided each of them with vritti or livelihood by making a grant of land which would be a source of income to the Brahmins there.<sup>1</sup> Another similar brahmapuri was founded by Sridhara Dandanāyaka and his brothers in 1166 A.D. at Lakshmēśvara.<sup>2</sup>

Sometimes, the brahmapuris were attached to temples. In such cases the residents of brahmapuris were associated with the performing worship in temples there. An inscription dated 1115 A.D. refers to Śri Kalidevara brahmapuri, i.e., the brahmapuri attached to the temple of Śrī Kalidevaru.<sup>3</sup>

Like the mahājanas of the agrahāra, the donees of the brahmapuri were also highly qualified and learned. Records generally eulogise them as in the case of the mahājanas of agrahāra. The mahājanas of a brahmapuri performed similar functions as the mahājanas of an agrahāra. For example, a record dated 1166 A.D.

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1. EC. VII SK. 123, 1159 A.D.
  2. SII. XX 144, 1166 A.D.
  3. Ibid., IX p. I, 192, 1115 A.D.

describes the Brahmins of the brahmapuri at Pūligēre as learned in various branches of learning like the Vēdas, Tarkka, Vācaspatyā, Vyākaraṇa, Pāṇini, Dasagrantha<sup>1</sup> etc..

Another inscription says that 38 Brahmins of Balligave brahmapuri were well-versed in Pūrāṇas, Srmati, Kāvyaś, Nāṭakaś, Bhāṣha, Nāṇa Chamatkāra bhangī etc..

Like the number of mahājanas in an agrahāra the number of mahājanas in a brahmapuri was also fixed and also varied from one brahmapuri to another. For example, there were one thousand Brahmins in the brahmapuri of Mulagunda,<sup>3</sup> seventy mahājanas of the brahmapuri at Sudi,<sup>4</sup> forty-two mahājana in Vikramapura brahmapuri<sup>5</sup>, sixty-four Brahmins in the brahmapuri of Hulluṃgliru,<sup>6</sup> thirty-eight mahājanas in the brahmapuri at Balligāme,<sup>7</sup> twenty-five mahājanas in Naragunda brahmapuri,<sup>8</sup> eight mahājanas in the brahmapuri at Akkalakōṭa,<sup>9</sup> twelve mahājanas in the brahmapuri at Harapanahalli<sup>10</sup> and twenty-four mahājanas in Amrutapura.<sup>11</sup>

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1. SII. XX 144, 1166 A.D.
  2. EC. VII SK 128, 1169 A.D.
  3. SII. IX (i) 162, 1028 A.D.
  4. EI. XV p. 75, 1010 A.D.
  5. SII. XI (i) 88, 1053 A.D.
  6. KI. IV p. 107. 1245 A.D.
  7. EC. VII SK 123, 1159 A.D.
  8. SII. XVIII 89, 1080 A.D.
  9. KI. I 33, 1211 A.D.
  10. SII. IX (i) 251, 1148 A.D.
  11. Ibid. XI (i) 88. 1050 A.D.

Like the agrahāra, the brahmapuri also played a significant role in imparting education in those days. Provision was made for the maintenance of students and teachers by making grants of land or money to them. Enough details about the method of imparting education to students and the subjects taught in the brahmapuri cannot be obtained from the available sources. Still occasionally we come across records which give us some information about the teachers and the students in the brahmapuri. For instance, a record of Chālukya Sōmēśvara I dated 1049 A.D. refers to a grant of fifty mattars of land to Sudi brahmapuri and to a teacher of the place by Kālidāsayya.<sup>1</sup> Akkādevi, who was governing Kisukāḍu-70, made a grant of land at Pampaya-tirtha to Nandiyanna Shadangi Bhattopādhyāya and fifty-two other learned Brahmins of the brahmapuri at the capital Vikramapura as mentioned in an inscription dated 1053 A.D.<sup>2</sup> It is stated in a record dated 1177 A.D. that a grant of five gadyānas for Purāṇa khandika and five gadyānas for Vēda khandika was made by Heggade Narasingarasa and Heggade Māchayya to the Brahmins of a brahmapuri at Huleyara.<sup>3</sup>

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1. SII. XI (i) 83, 1049 A.D.

2. Ibid., 88, 1053 A.D.

3. EC. XII CK 36, 1177 A.D.

As in the case of ghatikās, and agrahāras, kings, queens, and other members of the royal family, ministers and other high officers, made land grants to individuals or to a group of Brahmins in brahmapuris. An inscription dated 1044 A.D. states that five mattars of black soil land was granted to Sridharayya by Puliyaṇṇa the head of Kuppekallu in Ballakunde-300.<sup>1</sup> Another record states that Mājimayya of the brahmapuri was given five mattars of land.<sup>2</sup> A record from Bāgewādi of Bijāpur district states that fifty mattars of land was granted to Baṭṭōpādhyāya a Brahmin of the brahmapuri thereby Bāchimayyasetṭi, son of Kālīdāsayya.<sup>3</sup>

Sometimes grants were made to a group of Brahmins of the brahmapuri. For example, an inscription dated 1055 A.D. states that the queen of Kadamba Mayūrasharma gave 44 mattars of garden land, 64 mattars of red soil land to the 42 Brahmins of the brahmapuri of Vikramapura.<sup>4</sup>

Sometimes, the Brahmins of a brahmapur were also provided with sites and well equipped houses. For example Kēśava Dandanāyaka established a brahmapuri at Balligame, a Kēśava

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1. SII. IX (i) 98, 1044 A.D.

2. Ibid., XVIII 61, 1048 A.D.

3. Ibid., IX (I) 120, 1142 A.D.

4. Ibid., XI (i) 88, 1055 A.D.

temple, and built 38 well-equipped houses for the 38 Brahmins of that brahmapura.<sup>1</sup> Another inscription refers to a grant of two sites to brahmapuri of Devara-nāvadagi.<sup>2</sup>

#### Subjects taught in brahmapuri

The brahmapuri was a higher centre of learning. Naturally philosophical and advanced subjects were taught by specialists there. An inscription dated 1166 A.D. from Puligere, Dhārwaḍ district states that the students there were taught subjects like Vēdas, Tarkka, Vācaspatya, Vyākaraṇa, Pāṇini, Dasagrantha etc..<sup>3</sup> In most of the brahmapuris the four Vēdas and the Vēdāṅgas and many other Śāstras were taught.

Thus these institutions served the cause of education and the growth of culture. Both were grants to the Brahmins for their maintenance and for teaching subjects of their interests. Sometimes both agrahāras and brahmapuris were rent free. Grants to both the centres were entrusted to one individual or many of them collectively. The donees were generally the owners of the land

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1. EC. VII SK 123, 1159 A.D.

2. SII. XX iii 1140 A.D.

3. SII. XX 144, 1166 A.D.



donated, but, in some cases at least they were forbidden from selling or mortgaging the donated land. The donees of the agrahāras as well as brahmapuris were called mahājanas and they were men of high calibre and attainments. Their number also varied according to the size of the agrahāra or the brahmapuri as the case may be. The functions of the mahājanas of these institutions were also almost the same.

### Mathas

#### Meaning and Composition

Mathas as religious institutions had their existence from the early times. According to Amarakōsha, mathas were choultries or philanthropic abodes. Matha is defined as the hut of an ascetic and students, a monastic school or a college and a Mathādhipati is defined as the head of such a monastery or a school.<sup>1</sup> Apte states that matha means the hut of an ascetic or a small cell or room, also a monastery and convent, seminary, college, or place of learning.<sup>2</sup> According to Moraes, 'the matha was a typical Indian monastery with monks, ascetics and students' living within its precincts. These monasteries were invariably attached to some local temple or had some temples attached to them.<sup>3</sup> D.C. Sircar defines

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1. Sanskrit Dictionary of McDonnel, p. 257.
  2. Dictionary by Apte, p. 178.
  3. Moraes, M.G. Op. Cit; p. 295.

it as a monastery, which was a religious and educational institution.<sup>1</sup>

The celebrated Advaitic teacher, the great Sankarācārya established four mathas for the propagation of his Advaita philosophy at Sringeri, Puri (Govardhana matha), Dvaraka matha (Shārada matha) and Badari (Jyōtir-matha).<sup>2</sup> After sometime other teachers like the great Rāmanuja and Madhva, established their own maths for the propagation of their philosophy.<sup>3</sup>

Thus, the mathas were primarily started for the spread of religious principles and practices. In course of time they were slowly converted into the āśramas where āchāryas and yatis began to stay. Then students started going there to receive education from the āchāryas and others and the mathas. Thus mathas became the centres of education also. The mathas in Karnāṭaka of ancient and medieval times were no exception to this. According to B.P. Majumdar, these mathas were just like the monasteries of medieval

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1. Sircar, D.C. Epigraphical Glossary, p. 201.

2. Kane, P.V. History of Dharmashāstra Vol. II, Poona, 1974, p. 907.

3. Ibid.

Europe.<sup>1</sup> This statement is applicable even to the maths of Karnāṭaka.

Along with imparting primary and higher education in these mathas, a kind of religious education was also given to the masses in the form of religious discourses (kirttanas), and recitation of purānas, which were conducted every evening. Due to this the mathas turned to be centres of culture and education. They also became the social and economic centres. They were also homes for the destitutes and the orphans.

An inscription of 1162 A.D. describes Kōḍiyamatha as follows "..... The place for the study of the four Vedas, namely, the Rig, Yajur, Sama and Atharva vedas, with their angas; the place where are expounded the grammatical works of Kūmāra, Pāṇini and Sakatayana, the Sabdanusāsana and other such works; the place where the six systems of philosophy (darsāna), namely, the Nyaya, Vaiseshika, Mimāṃsa, Sāṅkhya, etc., as well as the philosophies of the Buddhists and others are lectured upon; the place where the yoga śāstras of Lakula Patāṅjali and others expounded; the seat of the eighteen purānas, of the books on dharmaśāstras of all the

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1. Majumdar, B.P. Socio-Economic History of North-India, Calcutta, 1960, p. 156.

Kāvyas, nātakas and the various other sciences; the place where food is freely distributed to the poor, the destitute, the lame, the blind, the deaf, story-tellers, singers, drummers, flute-players, dancers, eulogists, the naked, the wounded kshapanekes (Jaina Sanyasins), ekadandins, tridandins, hamsas and paramahamsas; the place for the treatment of the diseases of destitute, sick persons and a place of security for all living things.<sup>1</sup>

From this description the activities of this matha may be summarised as follows:

1. It was a place devoted to many branches of learning and teaching.
2. a choultry for mendicants of all climes and of all religions.
3. It had a hospital in which all kinds of diseased persons were treated.
4. A place of security for all living beings.

Regarding students who studied in mathas, inscriptions mention two kinds of students, ascetic students and ordinary

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1. EC. VII. SK. 102, 1162 A.D.

students called Naiṣṭika tapōdhanar and māṇiyara,<sup>1</sup> and also described as tapōdhanar and chhātra.<sup>2</sup> Tapōdhana or Naiṣṭika students belonged to the ascetic group. The Naiṣṭika tapōdhanars were life long celibacy (bhrahmachāris). After the completion of their education they were appointed 'Mathādipatis' or heads of mathas. According to Garuda purāṇa Naiṣṭika means -

"Naiṣṭikō brahmachāricha vasēt āchārya  
sannitau,  
tadabhāvē tasyatanayē patnyām  
vaiśvānarepivā  
anēna vidhinā dehaṁ sādeyadvijitendri  
yah.<sup>3</sup>

The tapōdhanars living in mathas followed certain regorous rules and regulations. An inscription describes the tapōdhanars as men of discipline and good character (Niyamastarūṁ Sadāchārar).

An inscription dated 1045 A.D. tapōdhanas and māṇies from Mōragēri mentions the donation made for the maintenance of students in the mathas there after stipulating the rules governing the donation as follows:

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1. SII. XVIII. 62, 1052 A.D.
  2. EC. XI. Dg. 133, 1071 A.D.
  3. KI. I. p. 20.
  4. SII. IX I. 128, 1065 A.D.

"It is said that only those students who strictly observed the vow of calibacy were allowed to stay in the matha. It is also stated therein that the one who slipped in his celibacy was not allowed to stay there and was punished and banished from the place by the King or the village headman."

"Inti, i-parigrahavellaṁ-dēvarggaṁ tapōdhanarggaṁ be  
 sakeyd-udbar alli dusuṭarum tapōdhanar adandadisa adanda-lnde /  
 naishtikasthānaṁ-illi naishtikar-allada tapodhanaram nādan-  
 ālvarasum manneyanu Mōringēre ya-pannirvar- ūroḍeyaruv irddu  
 pōramaḍisi-avara santatiya naishtikaran-irisuvaru.<sup>1</sup>

Those who are in this place drive away the brahmachāri who has tresspassed the rule of celibacy and bring another brahmachāri in from the same place, another record from there dated 1093 A.D. states that

"i-stāna dallirda tapōdhanaru brahmachāruamulla tapō.....  
 brahmacharya-villadaṁ kaledu Avara santatiya brahmachāryamulla  
 Tapōdhanaram nillisuvudu".<sup>2</sup>

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1. SII. IX (i) 101, 1045 A.D.

2. Ibid., 163, 1093 A.D.

During their stay in the matha, the ascetic students were required to follow the strict rules enforced by the mathas. Otherwise they were expelled and also a fixed fine was levied on them for breaking the rules of the matha. A record dated 992 A.D. specifies the fines to be imposed on those who violated customs or commit adultery and other offences. The nose of the woman guilty of adultery was to be cut off and the adulterer put to death. Causing wounds and blood by beating was punished by a fine of 8 panās, 12 panās and 12 gadyānas.

"Paichamathastanavaṃ Pūrvamaryadeyōlprati  
Pālisuvadu  
murubaruvuvili mūrmmane vārtegaramane  
pōkkaḍe  
pannēraḍu gadyāṇa dandaḥ haradarakkana  
ngadōlpāradarigēya pachchavaṃ  
kōṇḍu pādarigeya mūganaridu pādarigna  
m kōḷdaru,  
pōydangēṇtu paṇaṃ ānēyaṃ mikkange  
pannēraḍu paṇaṃ  
miridaṅge pannēraḍu gadyāṇaṃ dandaṃ.<sup>1</sup>

A record from Sūḍi in Dhārwaḍ district dated 1060 A.D. says that the tapōdhanars and other students who did not study properly, were sent out of the matha.<sup>2</sup>

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1. SII. IX (i) 77, 992 A.D.

2. EI. XV. p. 90, 1060 A.D.

Thus, the rules and regulations enforced by the mathas made the students devoted and to study properly and they were punished for violating the rules of the mathas.

The mathas were closely associated with temples. According to Moraes, all mathas were attached to some temple or had some temples attached to them.<sup>1</sup> It is evident from a number of inscriptions. An inscription dated 1032 A.D. from Bēlur refers to a matha attached to the temple of Mallikārjuna of the place.<sup>2</sup> Another inscription dated A.D. 1052 such that a matha was attached to god Jogēshvara temple at Motēbennur.<sup>3</sup> Yet another record of Chālukya Sōmēśvara I dated 1066 A.D. from Mārasanahalli in Indi taluka of Bijāpur district tells us of a matha attached to the temple of Uttarēśvara of the place.<sup>4</sup> There is an inscription dated 1148 A.D. from Muttige in Bāgewādi taluka of Bijāpur district which refers to a matha attached to a temple of Tikēśhwara.<sup>5</sup> An inscription dated 1068 A.D. from Nāgāi refers to a matha attached to the temple of god Madhusudan of the place.<sup>6</sup> A record of Kalachūri Bijjala dated 1161 A.D. from Managoli in Bāgewādi taluk of Bijāpur district tells us of a matha was attached to the temple of Kālidevesvara.<sup>7</sup>

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1. Moraes, M.G. Op. Cit; p. 295.
  2. EC, VII. SK. 16, 1032 A.D.
  3. SII, XVIII. 62, 1052 A.D.
  4. SII.XX, 40, 1066 A.D.
  5. SII, XV, 37, 1148 A.D.
  6. HAS, VIII, p. 35, 1068 A.D.
  7. EI, V. p. 9, 1161 A.D.



Sometimes temples were attached to mathas. An inscription from Devura dated 1090 A.D. refers to the temple there as that of Baviyamatha. The description runs thus "Bāviya mathada srikali-devaswami devaru."<sup>1</sup> Another record refers to Yogesvara - mulastane as one attached to Pattakeraya - Matha.<sup>2</sup> (Pattakēreya mathada pratibaddha belen Yōgēsvarada mūlastāna).

Sometimes in a village or a town there were more than one matha. We may cite one or two such instances here. A record dated A.D. 1054 from Śikāripur taluka in Śimoga district refers to five mathas in Balligame.<sup>3</sup> The existence of these mathas are referred to again in epigraphs dated 1113 A.D. and 1129 A.D. These mathas were dedicated to Siva Viṣṇu, Brahma, Jaina, and Buddha respectively. In the mathas there, their respective philosophies were taught.<sup>4</sup>

A record dated 1219 A.D. from Kudatini in Bellary district refers to the five mathas in that place and also records a land grant made to the students studying in the mathas.<sup>5</sup>

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1. SII, IX (ii) 149, 1090 A.D.

2. Ibid., 126.

3. EC. VII. SK. 118, 1054 A.D.

4. EC. VII, SK. 100, 1129, A.D. and 99, 1113 A.D.

5. SII. IX. 336, 1219 A.D.

### THE SUBJECTS TAUGHT IN THE MATHA

The mathas generally taught the beginners, reading and writing. They were also centres of higher learning. Therefore, mathas imparted both types of education namely, primary and higher. In the Kodiyamatha at Balligāmve, attached to the Kedaresvara temple, were taught both types of education. An inscription dated 1185 A.D. refers to a Kannada teacher who taught to the beginners.<sup>1</sup> Another inscription of the same place refers to ascetics who studied the four Vedas, namely, the Rigveda, Yajurveda, Samaveda, Atharvaveda with all their branches (Angas). It was the place where commentaries were composed on the Kumara, Paniniya, Sakāṭayana, Sabdānūsāsana, and other grammatical works; where commentaries were written on the Nyāya, Vaiśeṣika, Mīmāṃsa, Sankhya, Baudha and other six systems of philosophy; where books were composed on the Akula Siddhānta, Patanjali, and other yoga śāstras, eighteen Purāṇas and the Dharmasāstras as well as various kinds of Nāṭaka.<sup>2</sup> Kaūmāravākaraṇa was taught in the matha attached to the temple of Kalidēvesvara at Managoli in Bāgewādi taluka, Bijāpur district.<sup>3</sup>

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1. EC. VII, SK. 185, 1185 A.D.
  2. EC. VII. SK. 102, 1162 A.D.
  3. EI. V. p. 90, 1161 A.D.

### EVENING MATHAS OR SANJEYA MATHAS

As far as mass education was concerned the role of the mathas was very great. There discourses in the evening were conducted regularly. Hence they were called Saṅjaya-mathas or evening mathas. It is known from one of the inscriptions from Nagai that 40 mattars of land was given as donation to an Achārya who read pūrāṇa to the people every evening in the matha adjacent to the Madusudhana temple as Nāgai.<sup>1</sup>

Another inscription from Huvina-Haḍagalli dated 1128 A.D. also gives the following description:

"Avaredi rāevinnēvara vintinitaṁ kavidevanōḍya  
 sanābhavanelasdi mādisida Sanjemataṁ  
 Prapenoprachāra  
 viśāvasapha mararibhavana dvijesatrami.<sup>2</sup>

Yet another record dated A.D. 1107 from Diggam, Gulbarga district, refers to religious discourse Chikka yati to the people in the evenings of the matha thereof.

Another inscription from Araṣikere taluka refers to an evening matha.<sup>3</sup>

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1. HAS. VIII. p. 30, 1068 A.D. and 1085 A.D.
  2. SII. IX (i) 158, 1090 A.D.
  3. MAR. 1928. AK. 23.

From all this it is clear that mass education was conducted in the evening mathas.

Members of the royal family, officers, and others made grants of land etc., to mathas also.

For example, an inscription dated 1019 A.D. from Rūgi, in Indi taluka, Bijapur district, states that Mahāsāmanta Dasiyavarmārasa made a grant of land for the offerings to be made in the Nagaresvara temple and for the maintenance of Bhalachandra Pandita and for feeding teachers, and students in the matha of that temple there.<sup>1</sup> Another record from Mārasimhanahalli in the same taluka, refers to a grant made for the maintenance of the students studying in the matha.<sup>2</sup>

In 1029 A.D. Sūggaladēvi, the queen of Chālukya Jayasimha II made a grant of land for the offerings to Srimarasinghesvara temple of Dēvapūr and for the feeding of the teachers and students in the matha attached to temple.<sup>3</sup> It also states that a grant was made for providing medicines to students and teachers of that matha.<sup>4</sup> A record from Sirur in Bagalkot taluka dated 1049 A.D. mentions a grant of land made to the matha attached to the temple of Pārasiddhesvara.<sup>5</sup> Another inscription

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1. SII. XX 21, 1019 A.D.
  2. SII. XX. 40, 1066 A.D.
  3. SII. XX 13, 1029 A.D.
  4. Ibid.
  5. SII. XI. I (i), 85, 1049 A.D.

dated 1051 A.D. from Mōṭebennur mentions a grant of land made for the maintenance of Vidyārthi-tapōdhanars and mānis studying there and also for the worship and offerings of the deity.<sup>1</sup>

Yet another inscription dated 1010 A.D. mentions in detail grants made for providing the needs of students like food, shelter, clothing and medicines, who were studying there. The details of the donations made to them are 16 godyānas for salt and oil, 12 for 16 clothes, 4 for cowdung wash, 2 for food, 2 for plates and 2 for pickles and thus all together 38 gadyānas.

"Uttarāyāṇa-Sankrānti-Ādityavārādandu  
Agnisṭagēyandhārmakkendu biṭṭa, kaldaleya  
Keyi tamma mūvattu tamma-maṭhāda māṇigalge  
Uppu-enṇege-gadyāṇaṁ pādināru kappāḍakke  
gadyāṇaṁ pannerāḍu endirenge gadyāṇa-nālky  
apara-pakshada panchameya bhojanakke gaduana  
eraḍu taligege gadyāṇaṁ eraḍu uppinakāyge  
gadyāṇa eraḍu antu gadyāṇa 38."<sup>2</sup>

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1. SII. XVIII. 62, 1051 A.D.

2. EC. VII. SK. 74, 1010 A.D.

### **Kēdāresvara matha (Kōḍimathī) at Balligāmve**

The Kēdāresvara matha in Balligāmve became a famous educational centre in the last part of the eleventh century. It shows that, the Kēdāresvara matha was established by the Kaḷāmuka teacher, Kēdārasakti. Therefore, it was called Kēdāresvara matha.<sup>1</sup> As this matha was situated near the Kōḍi (sluice) of lotuses tank thus there was a big tank came to be called also as Kōḍiyamatha.

The description of this line of teachers of the Kēdāresvara matha, convinces one that all of them happened to be great scholars and experts in all branches of knowledge. An inscription dated 1094 A.D. mentions Kēdārasakti who was supposed to be the founder of that matha as one who belonged to this line named Parvatavali, which was esteemed to be the foremost of the sect, celebrated in the world by the name of Sakti-Parva and the eminent ascetic Kēdārasakti, an ornament to the succession named Mūvarakoneya santati.<sup>2</sup> In the same record speaks highly of Śrīkaṇṭha, the disciple of Kēdārasakti ("Vasudhēyōlin nēmatōlakulīsa-lttamanesrvra jñā katparasedarulunbaṁ").

Another record dated 1094 A.D. from Balligāmve, tells us

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1. EC. VII. SK. 94, 1094 A.D.

2. Ibid.

that Sōmesvara Panditadeva who was the disciple of Śrīkantha, was proficient in philosophy, logic, grammar, poetry, drama, music and many other branches of literature and learning.<sup>1</sup> He is further described as proficient in the doctrine of the Jainas, Lokāyatas and Buddhists, in Sāṅkya yōga, Mīmāṃsa, Nyāya, Vaiśeṣika, Vyākarna and Lākula-siddhānta.<sup>2</sup>

Vāmasakti II was the last great āchārya of this matha. He is described as the most illustrious of the heads of the Kōḍiya-maṭha. He took this matha to the zenith of its renown as testified by the patronage of many royal dynasties. An inscription dated 1168 A.D. describes him as being 'a very Pāṇini in grammar, a very Śrībhūṣanāchārya in philosophy and polity, a very Subhandhy in poetical composition, a Lākulēśvara in siddhānta, and a very Skanda in Śiva devotion.'<sup>3</sup>

Thus, the Kōḍimatha had a long lineage of 'Gurus' who were great scholars. It is no wonder that educational activities there were smoothly conducted by those scholars.

#### SARASWATI MATHA AT ITTAGE

General Māhadeva built in Ittage, a Māhadeva temple, Chandalēśvara temple, Murtinārāyaṇa temple, and a matha for

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1. EC. VII. SK. 94, 1094 A.D.
  2. Ibid. 92, 1103 A.D. 99, 1113 A.D.
  3. Ibid.

Saraswati, the goddess of learning. This matha became a patron deity for lexicographers, poets, logicians and Agamic studies, Vedic studies and a place of refuge to the good people.<sup>1</sup> To quote the passage here:

"Sakalakālāsarasvatige-vajñaya-muruttige-vēda-murttiga  
prakatana mantra murtiga mutaksara-murttigiralke-bhatkiyim  
sakala-kala-Saraswatiye-madisidam-Matham-Somasta-sa  
bdika kavi tarakik agamika vaidika śikshana sajjanāsraya."<sup>2</sup>

Further, the inscription records the grant of five hundred mattars of land for various purposes, including food, salary of teachers, maintenance of clock etc.. To the students who studied Rīgvēda and Sāmavēda, cash amount was sanctioned for providing food etc..<sup>3</sup>

#### SRI RĀMĒŚVARĀMATHA AT LAKSHMĒŚHWARA

An inscription dated 1123 A.D. from Lakshmēśvara in Sirahaṭṭi taluka, Dhārwaḍ district mentions a matha attached to Sri Rāmesvara temple. Therefore, that matha was called Sri Rāmēśvaradēvara matha. Agastya Pandita, a disciple of Svamivēdhi Pandita, taught Kaumara Vyākaraṇa to the students who stayed in

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1. EI. XIII. p. 41, 1112 A.D.

2. Ibid.

3. Ibid.



the matha there. Dandanāyaka Nāgavarmayya made grants for the maintenance of the teacher, students, ascetics and scholars in the matha. The relevant passage runs as follows:

"Śri Rāmeśvaradevara maṭhad-āchāryyabbelleya  
 santānōdbavarssāmavēda paṇḍitadēvara śiṣyaragastya  
 paṇḍitadēvara kālaṁ karcciyā maṭhadalu  
 Kumāra Vyākaraṇamaṁ pelyapādyāyara jivitakkaṁ  
 valli kēḷya tapōdhanarāsān-achādahakkṁ padinālkuṁ  
 bēralagēṇalu mūvattāru (bā) rchi vidīya  
 pramāṇina gaḍinba nārāyaṇadēvuraḷliya  
 Ghaḷeyalaḷedu kaṭṭare mattappannerakkaṁ<sup>1</sup>

#### KALIDĒVASVAMI MATHA AT BALGULI

An inscription belonging to the reign of Jayasimha II dated 1018 A.D. refers to the Kalidēvasvami matha at Balguli. It records a grant of land made by the ruler for the offerings to Kalidēvasvami of Balguli and for the feeding of the teachers and students in the matha of that temple.<sup>2</sup>

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1. SII. XX. 83, 1123 A.D.

2. Ibid. IX (i) 80, 1018 A.D.

### SRI TIKĒSVARA MATHA AT MUTTAGI

Sri Tikēśvara matha was attached to the Tikēśvara temple at Muttagi, in Basavanābāgewādi taluka, Bijāpur district. An inscription dated 1148 A.D. from that place, states that Tikeya Shaṇange, son of Sankarayya purchased land from Sankaradeva, the headman of the village and his two sons. Further, he donated the same for the worship and repairs of the temple of Tikēśvara and the matha attached to it, as also for the feeding and clothing of ascetics and pupils therein. The gift was entrusted to the teacher Yōgiśvara.<sup>1</sup>

### SVAYAMBHU MATHA AT YĒWUR

A general and Sandivigrahi named Saviyanabhaṭṭa built a matha at Yēwur. It was attached to the temple of Svayambhu. He also made grants for maintaining the temple and for feeding and clothing the students, ascetics and scholars in the matha.<sup>2</sup>

### SRI KALIDĒVESVARA MATHA AT MANAGŌLI

A matha was attached to the Sri Kalidēvēśvara temple at Managoli in Bijāpur district. An inscription tells us that Kaumāra and Katamira grammar were taught in that matha. The record

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1. SII. XV. 37, 1148 A.D.

2. EI. XII. p. 290, 1077 A.D.

further says that a grant of 5 mattars of land was made to a teacher who explained the Kaumāra in the matha and eight mattars for the worship and offerings to the goddess Śaradadevi of the matha (goddess of learning) and for the provision of food for ascetics also.<sup>1</sup>

#### DUGGESVARA MATHA AT TUMBIGERE

A matha was attached to the Mūlasthānadēva at Tumbigere in Harapanahalli taluka of Bellary district. Perggade Chandimayya Nayaka made, with the consent of the king, a gift of 400 Kammas of land for the god Mūlasthānadēva at Tumbigēre, 300 Kammas to the ascetics of the place and 6 mattars to the matha.<sup>2</sup>

Thus, we find a large number of inscriptions referring to the existence of mathas throughout Karnāṭaka. These mathas were actively engaged in spreading knowledge.

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1. Ibid. V. p. 9, 1161 A.D.

2. SII. IX. '96, undated.

## **CHAPTER III**

### **JAINA AND BUDDHIST SYSTEMS OF EDUCATION**

#### **SECTION I: JAINA SYSTEM OF EDUCATION**

#### **SECTION II: BUDDHIST SYSTEM OF EDUCATION**

## SECTION I

## (A) JAINA SYSTEM OF EDUCATION

According to B.A. Saletore, "The history of Jainism in Southern India is primarily the history of that religion in Karnāṭaka.<sup>1</sup> It is true that in Karnāṭaka Jainism was a more popular religion from early second century to the end of the fourteenth century A.D.. In this period several rulers of various dynasties and their officers patronaged this religion, Jaina monks and educational centres. An inscription from Kuppattur tells us that Jainism had spread throughout Karnāṭaka.<sup>2</sup>

During this period the Jainas played an important role in spreading education in Karnāṭaka. To begin with Caityālayas, and Basadis were religious centres but soon they attracted students and also became educational centres.

## (B) IMPORTANT CHARACTERISTICS OF THE JAINA SYSTEM OF EDUCATION

a) Jainism denounces caste system or any hierarchy of classes in society. Hence, Jainism believed in universal education

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1. Saletore, B.A. Mediaeval Jainism, Bombay, 1938, p. 2.

2. Narasimhacharya, R. Saṣana Padyamañjarī, Bangalore, 1975, No. 250.

through the mother tongue, perhaps a consequent of its denouncement of caste system in society.

2) The Jaina āchāryas always used the language of the masses as the medium of instruction.

3) The system of co-education, and women's education were the other important aspects.

#### (C) CENTRES OF LEARNING

While temples, ghaṭikas, agrahāras, brahmapuris and maṭhas were centres Brahminic education, the basadis also called Chaityālayas and jinālayas played a prominent role as centres of Jaina system of education and the Jaina tradition. Earlier, the Āchārya were not confined to any particular place but they moved from one place to another. But later, basadis, and maṭhas, āśramas were constructed for the Jain munis and āchāryas. They became the centres of learning. Kings, queens and other members of royal families gave support to these centres of learning and some of them became very famous.

The inscriptions mention different names for basadis, like Basadi,<sup>1</sup> Koyil-Basadi,<sup>2</sup> Chaityalaya,<sup>3</sup> Jinālaya,<sup>4</sup> etc.

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1. EC. XI ct, 74, 968 A.D.
  2. MAR. 1932, p. 240, 825 A.D.
  3. IA. XIX. 190, 1054 A.D.
  4. SII. XVIII. 180, 1168 A.D.

Several basadis were named after the Thirthankaras for example, Neeminātha basadi,<sup>1</sup> Paraśvanātha basadi,<sup>2</sup> Śāntinātha basadi<sup>3</sup> at Rayabaga, Kandgal and Belgaum respectively.

Sometimes, basadis were named after the builders. An inscription dated 1138 A.D. from Sravanabelagola states that the Chaityālaya built by Bopaṇṇa in the place was named after him.<sup>4</sup> Similarly in Sravanabelagola, Śāntala, the chief queen of Hoysala Viṣṇuvardhana, built a basadi named after her as Savati Gandhavarana Jinālaya and also she made a grant for the worship and feeding the ascetics there.<sup>5</sup> Another inscription from Chāmarājanagara tells us that a certain Niravaidya built Niravaidya jinālaya there.<sup>6</sup> The Chālukya king Ganga Permādi constructed Permādi jinālaya at Baḷigāme<sup>7</sup> Nāgagonda the village headman of Nidoni built the Nāgagonda basadi at Nidoni, in Bijāpūr district.<sup>8</sup>

These basadis were great centres of learning. This becomes clear from what Nayasēna has written in his Dharmāmrita: "King Arimathana knew that if he sent his son to a basadi, he would

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1. Karnataka Bharati, Vol. 2.

2. SII. XV. 164, 1220 A.D.

3. EI. XI. p. 19, 1204 A.D.

4. EC. II. 149, undated

5. Ibid, 162, 1123 A.D.

6. Ibid. IV. Cm 75, 1060 A.D.

7. Ibid, VII, SK. 124, 1077 A.D.

8. SII. XVIII. 181, 1170 A.D.

become learned and intelligent.<sup>1</sup>

There are instances to show that Jaina teachers taught not only in the basadis, but also in their own houses. It is known from an inscription from Lakshmēśvara dated 730 A.D. which states that Udayadēva Paṇḍita taught his disciple of Pūjyapāda at his own house, for which donations were made by Chālukya king Jaisimha.<sup>2</sup>

From the story of Sukumāraswāmi found in Vaddārādhane, we learn that Sūryamitra kept Agnibhūti and Vāyubhūti, sons of Kāshyapī, in his own house and taught them without expecting anything in return. We also find therein, that Sūryamitra who was seated on an metal seat (LŌHĀSANA) and teaching his pupils when Agnibhūti and Vāyubhūti went to his house.<sup>3</sup> This itself is a sufficient proof to show that education was given by the Jaina teachers in their own houses, just as it was done by Hindu teachers.

Inscriptions clearly indicate that there was a basadi in almost every village in Karnāṭaka as Jainism. Kōppala and Śravanabelgola were the most famous centres of education.

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1. Shamasastri, R. Dharmāmṛtaṁ. p. 50.

2. SII. XX, 6, 729-30 A.D.

3. Narasihachar., D.L. Vaddārādhane, pp. 2-3.



## (D) COMMENCEMENT OF EDUCATION

According to Vēdic tradition, Hindus began their education after the initiation or upanayana ritual. The Jaina students had to begin their study at the age of five or a little later. Before going to the teacher's house, a student had to worship Jaina. The Jñāna Chandra Charite of Pāyana describes the education of Jñānachandra as follows - After five years, he worshipped the Jina and started to write the Siddhamātrika with great wisdom, sitting at the holy feet of his supreme Guru.

Varuṣhavaidāgalu-Jinapūj-eyamādi  
varagurugaḷ-samīpadōḷu guruvanu siddamātrakeya  
vṛaddiyōḷu tā barēdanu bahujanme yindu.<sup>1</sup>

Another Jaina work, Dharmāmrita tells us that Vajrakumāra began his education at the age of five. The passage runs thus-

"Bamikkamaydu varuṣhadandu jainōpādya  
yara samipadōḷudalikuvuduṁ"<sup>2</sup>

## (E) TEACHERS

The Jaina teachers are commonly referred to as Tammaḡi,<sup>3</sup>

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1. Santarāja Sāstri, A. Payanavarṇiya Jñānachandra Charite V. 3-170.
  2. Shamasastri, R. Dharmāmritam, p. 25.

Oja<sup>1</sup>, Upādhyāya,<sup>2</sup> Guruvādi,<sup>3</sup> Āchārya,<sup>4</sup> Goravi,<sup>5</sup> Bhattāraka,<sup>6</sup>  
Gurugalu.<sup>7</sup>

Inscriptions do not enable us to understand differences if any in these reference made regarding teachers.

The Rāyapaseṇiya Sutta, a North Indian work in Sanskrit, divides the teachers into three categories. viz.,

1. Kalāchārya an Āchārya of Arts and Science
2. Śilpachārya an Āchārya of Art and Architecture and
3. Dharmāchārya, an Āchārya of religion and theology.<sup>8</sup>

#### (F) STUDENTS

The male students were called Antēvāsi,<sup>9</sup> Māni,<sup>10</sup> Gudḍa.<sup>11</sup>

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1. EC. II, 157, 1150 A.D.
  2. Ibid.
  3. Ibid, 7, 8th century A.D.
  4. Ibid, 456.
  5. Ibid, 7, 8th century A.D.
  6. Ibid, 5, 10th century A.D.
  7. Ibid, 174, 1139 A.D.
  8. Jain; H.B. Jain Education in Ancient India, p. 270.
  9. EC. VIII Nr. 40, 1077 A.D.
  10. Ibid, II 68, 800 A.D.
  11. Ibid, 3 10th century A.D.

Śiṣhya,<sup>1</sup> Vidyārthi.<sup>2</sup> The women students were called Guddi<sup>3</sup> Śiṣhye<sup>4</sup> Kantī,<sup>5</sup> or Gantī.<sup>6</sup>

The Jaina teachers expected their students to live in their houses to be endowed with enthusiasm, possess thirst for knowledge, soft speech and good conduct.<sup>7</sup>

#### (G) STRENGTH OF A CLASSES

It seems that there was no strict rule regarding the number of students studying under a teacher. The teacher could take as many students as possible for him to teach. The number ranged from 28 to 300 students under the control of a single teacher. An inscription dated 1100 A.D. from Śravaṇabelagola tells us that Chaturmukha a Jaina teacher had 84 students.<sup>8</sup> Another record of the same place mentions that there were 300 students under Guṇanāndi Pandita. The students were well-versed in the Tarkka, Vyākaraṇa, Sāhitya, Āgama and debates.<sup>9</sup> A record dated 1118 A.D.

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1. Ibid, 67 1129 A.D.
  2. Ibid.
  3. Ibid, 206, 1100 A.D.
  4. Ibid, 9, 800 A.D.
  5. JISI, p. 169.
  6. EC. II 484 1119 A.D.
  7. Jain, H.B. Op.Cit; p. 269.
  8. EC. II 56, 1100 A.D.
  9. Ibid, 65 1176 A.D. and 127, 1115 A.D.

mentions that Kanaka Śrikantī had 28 students.<sup>1</sup>

#### (H) THE TEACHING METHOD

S.B. Deo, states that the method of Jaina teaching was scientific and it comprised of five important parts, viz.,

1. Vāchana (Reading),
2. Prachchāna (Asking questions),
3. Anuprēksa (Pondering over),
4. Amhaya (Learning by part), and
5. Dharmapālēsa (preaching of religion to masses).<sup>2</sup>

Debate and discussion method was also used for teaching. The Śravanabelagola inscription mentions Akalanka, who was a famous Jaina preceptor and who is said to have defeated the Buddhist monk in a disputation at the court of king Himasitala of Kānchi.<sup>3</sup> Another inscription of the same place records that Dēvakīrti Paṇḍita had outbeaten the Chārvākas, Bouddhas, Naiyāyikas, Kapālikas and Vaiśeṣikas and others.<sup>4</sup>

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1. EC, II 374, 1118 A.D.

2. Deo, S.B. History of Jaina Monochism, p. 134.

3. EC, II Sb 767 1129 A.D.

4. Ibid, 70, 1163 A.D.

## (I) RELATION BETWEEN THE TEACHER AND THE STUDENTS

On the basis of the Uttarādhyayana, H.B. Jain says that the relation between the teacher and the students was cordial and modest. He further says that just as a rider was happy in driving a good horse so also a teacher was delighted in educating a good pupil, and just as a rider was tired in driving a bad horse, so also a teacher lost interest in imparting knowledge to a silly pupil. If the teacher was angry, it was duty of the pupil to make him happy by his affection, to honour him with folded hands and to assure him not to commit any fault in future.<sup>1</sup>

In epigraphs we come across students referred to as Antēvāsin<sup>2</sup> and Chātra<sup>3</sup>. This shows that both the teacher and the pupils lived near each other and under the same roof. This automatically resulted in a close relationship between the teacher and pupils as that between the father and his children. In the Vaddārādhane, referred to earlier, Agnibhūti and Vāyubhūti, sons of Kāshyapī, lived in Sūryamitra's house for a period of eight years and studied all subjects.<sup>4</sup>

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1. Jain, H.B. Op. Cit; p. 269.

2. EC, VIII, Nr 40, 1087 A.D.

3. Ibid., V BL. 104, 1220 A.D.

4. Narasihachar, D.L. Vaddārādhane, pp. 3-4.

## (J) SUBJECTS OF STUDY

Inscription of the period, do not give us direct evidence of the subjects studied in the Jaina monasteries. But it can be said that Jaina Siddhānta and other scriptures were studied, and also life history of the Tīrthankaras. Several inscriptions of Śravanabēlgōla describe the Jaina monks as Traividya<sup>1</sup>, Traividya Chudāmani,<sup>2</sup> Traividya-ōttama,<sup>3</sup> Traividya-chakreśvara,<sup>4</sup> Traividya-dēva<sup>5</sup> Traividya Yōgiśvara,<sup>6</sup> Traividya-ratnākara.<sup>7</sup> An inscription from the same place dated 1129 A.D. mentions that Hemasēna was well-versed in the Traividya i.e., Tarka, Vyākarna and Siddhānta.<sup>8</sup> Mēghachandra, a Jaina teacher was also well-versed in traividyaś.<sup>9</sup> From the areas of study in which these Jaina teachers were distinguished one can surmise that those subjects were taught by these teachers. B.V. Sirur states that the subjects taught in the Jaina monasteries were not only the subjects

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1. EC, II Sb. 173, 1145 A.D.

2. Ibid.

3. Ibid.

4. Ibid.

5. Ibid.

6. Ibid.

7. Ibid.

8. Ibid., 77, 1129 A.D.

9. Ibid., 173, 1145 A.D.

of religious importance, but also secular subjects like Traividya's viz., Vyākaraṇa, Tarka, Jaina Siddhānta, Nighantu, Alaṅkāra, Chandassu, Vākyakōśa, Sāhitya, Kavita, Śāstra, Ganita, Vaidya, Āyurveda, Ratnaparīkṣhe, Garudakōśa, Indrajāla, Mahēndrajāla, Parakāya, Vaḍḍaprayoga, Nāgeśvara, Salilaśtanbhava, Pavakasta, Bhāna-Śāstra śtabhana, Pharanavidya etc..<sup>1</sup>

Several Jaina monks are highly praised for their great scholarship. An inscription of 1024 A.D. from Marol, records that the scholarship of Jaina teacher, Anantavīramuni comprised of all Vyākaraṇa, Lexicon, Mathematics, Erotics, Astronomy Science on Prosody, Law, Music, Rhetoric, Poetry and Drama, Philosophy, Politics, Siddhānta and Pramāṇa.<sup>2</sup>

An inscription from Śravanabelgola dated 1123 A.D. describes Divākaranandi as the abode of three sciences on account of his great proficiency in grammar, logic, and philosophy.<sup>3</sup>

Thus it may be concluded that the above mentioned subjects might have been taught in the Jaina monasteries and also in the houses of teachers.

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1. Sirura, B.V. Śravanabelgola-Rājakiya Sāhityika and Sanskritika Mahatva, Dharwad, 1976, p. 260.
  2. SII, XI 61, 1024 A.D.
  3. EC, II Sb. 135, 1123 A.D.

## (K) CO-EDUCATION

The main character of the Jaina system of education was its encouragement to co-education. Several epigraphs from Śravaṇabēlgola bear evidence to this. In an inscription of 1047 A.D. we find that when the kings and the queens, generals and others gave donations, it was believed to be for the arrangement of food and clothes to monks and nuns (Rishis and Āryakkas).<sup>1</sup>

Here it may be said that this kind of donations to Āryakas, was a kind of an incentive to women to come forward and receive education. Another inscription of 1168 A.D. records that a grove of four hundred trees of areca nut, one mattar of rice field and three mattars of land of black soil were donated to Rishis and Āryakas, for their food and clothes.<sup>2</sup> It shows that both Rishis and Āryakas studied together in the basadis.

The epigraphs of the period, tell us that in the Jaina educational centres there were both men and women teachers. Students whether male or female studied under the teachers whether they were male or female. Inscriptions from Śravaṇabelgola mention that lady students like Dhaṇḍikuttarēvi gōravi was studying under

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1. EI. XVIII, 10, 1047 A.D.

2. SII. XVIII, 180 1168 A.D.



Perumala Guravadigal (Perumala guravadigala śiṣhye dhaṇḍikuttarevi Gōravi).<sup>1</sup> Nanabbekantî under Abhiyanandipaṇḍitadēva,<sup>2</sup> Sāyibbekantî under Kumāranandibhaṭṭāraka,<sup>3</sup> Śrīmatigantî under Divakaranandî,<sup>4</sup> Aḥalādevi under Balachandra,<sup>5</sup> Lakshmimati Dandanāyakiti wife of Gangarāja, under Śrī Prabhāchandra Siddāntadēva,<sup>6</sup> Śāntala, the queen of Viṣṇuvardhana, under Prabhānchandra-muni.<sup>7</sup>

The male students studied under a female teachers. For example Brahmagouḍa was the student of Rātrimatigantî,<sup>8</sup> Jagamaṇachāri studied under the Māliyabbegantî,<sup>9</sup> Bichagouḍa was the disciple of Mākabbekantî.<sup>10</sup>

An inscription dated 1118 A.D. states that the monastery of Sravanabelagoḷa there were about 28 students who studied under a lady teacher namely, Kanakaśrīkanti, consisting of both the sexes.<sup>11</sup>

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1. EC. II Sb 9, 800 A.D.
  2. Ibid., VI Kd 1, 971 A.D.
  3. Ibid., II 168, 1000 A.D.
  4. Narasimhachar, D.L. Śāsana Padya Mañjarī, p. 114. 1119 A.D.
  5. EC, II Sb 571 1181 A.D.
  6. Ibid., 156, 1115 A.D.
  7. Ibid., 162, 1123 A.D.
  8. IA. XII p. 102.
  9. MAR., 1932-35 1100 A.D.
  10. Ibid., 1942, 1013 A.D.
  11. EC. II Sb 374, 1118 A.D.

Both men and women were allowed to stay and study the Jaina scriptures in the monasteries. Several epigraphs mention that in the basadis like Goravara basadi<sup>1</sup> Mattavārada basadi<sup>2</sup> Sōraṭura Baladēva jinālaya,<sup>3</sup> Kuyibālada basadi,<sup>4</sup> Nadiharala halliya basadi<sup>5</sup>, Pulagereya Ānesajji basadi,<sup>6</sup> Honnavādada tribhuvana tilaka jinālaya.<sup>7</sup> Both male and female students stayed together and studied under one teacher.

These references show that the co-education system existed during the period under study.

The Jaina lady teachers (kantīs) had read and assimilated the scriptures, and taught, the same to their disciples. There are references in the inscriptions to the fact that they were well acquainted with the scriptures. A record from Śravaṇabelgola states that, 'Anantamati Kantī practised, according to the prescribed

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1. MAR, 1943, BL' 16, 1200 A.D.
  2. EC, VI CK 52, 1120 A.D.
  3. SII, XI (i) 111, 1071 A.D.
  4. Ibid, XX 32, 1045 A.D.
  5. IA, XVIII, 173, 1076 A.D.
  6. Ibid, XIX, 190, 1054 A.D.
  7. SII, XI (i) 111, 1071 A.D.

rules, the twelve kinds of penance on earth.<sup>1</sup> Another inscription from the same place mentions that Śaśimatiganti, who possessed noble qualities had done an extensive study of the scriptures.<sup>2</sup> A record dated 1129 A.D. tells us that Hariyabbe was well-versed in the Sāstras.<sup>3</sup> A certain Baladēvayya of Sōratur in Dhārṇwād district, built a basadi there. Huliṇabbajjike a lady disciple of ŚrīNandi Paṇḍita who was probably well-versed in Jaina scriptures, became the head of the basadi. After worshipping her feet, Baladēvayya donated a piece of land for that basadi.<sup>4</sup>

Attimabbe, the wife of Nāgaḍēva, known as Dānachintāmani, had prepared one thousand copies of the Sāntināthapurāṇa of Ponna, at her own expenses and provided the facility of its study among the devout Jainas.<sup>5</sup>

Paṃpa in his Ādipurāṇa mentions that a certain Paṇḍite as a great scholar. She taught a lady student Śrīmati reading, writing and painting and made her a great scholar.<sup>6</sup> In the Dharmāmṛita there is a reference to child-widow, Nārāyana Datte, who later studied Tarkaśāstra and got the title of Sapanugrāha-Samarthe.<sup>7</sup>

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1. EC, II Sb 113, 7th Century A.D.
  2. Ibid, 86 7th Century A.D.
  3. Ibid, VI Mg 22, 1129 A.D.
  4. SII, XI (i) III 1071 A.D.
  5. Saletore, B.A. Op. Cit; p. 156.
  6. Kundanagara, K.G. Ādipurāṇa, 3-21.
  7. Shamasastri, R. Dharmāmṛitām p. 50.

## (L) JAINA MATHAS

Inscriptions, although infrequently, make references to Jaina mathas also, which served as educational centres in ancient and medieval Karnāṭaka. Members of the royal family, generals, and officers, made liberal endowments to these mathas. For example, a record of Kadamba king Boppadēva dated 1182 A.D. from Śikāripura taluka, tells us that he made land grant to the Jaina maṭha at Chikkamāgadi in the same taluka.<sup>1</sup> Another record dated 1077 A.D. mentioned that, Kadamba queen Maḷaladēvi gave a donation to the Kuppatūru maṭha.<sup>2</sup> Like Hindu ascetic the Jaina monks also were great scholars. There are several records which say that the monks of a maṭha were great scholars. A record from Magaḍi dated 1182 A.D. states that monks like Munichandra, Bhānukīrti and Siddāntadēva lived in the maṭha there.<sup>3</sup>

## (M) ROYAL PATRONAGE

Karnāṭaka was ruled by several dynasties like the Kadāmbas, the Gangas, the Chālukyas of Bādāmi, the Rāshtrakutas and the Chālukyas of Kalyāṇa and the Hoysaḷas. Under these dynasties Jainism received due recognition and patronage. It was a

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1. EC, VII. SK. 197, 1182 A.D.

2. Ibid., VIII. Sb. 262, 1077 A.D.

3. Ibid., VII Sk. 197, 1182 A.D.

popular religion in Karnāṭaka, Śravanabelgoḷa, Koppala, Māṇneketa, Humcha, emerged as great centres of Jain religion and arts. Inscriptions under study provide us with several instances of the members of the ruling families and their officers making gifts to Jaina basadis.

From inscriptions of the early Kadambas we learn that the Jainas used to stay in one place during the rainy season, at the end of which they used to celebrate the well-known Pajjushana ceremony as laid down in the scriptures. The Dēvagiri plates of Vijaya Siva Mrigēśavarma record the division of the village, Kalavanaga into three parts, each part being made over for the holy Arhat, for worship of god Jinendra and for the maintenance of the ascetics belonging to Svētapata and Nirgrantha sects.<sup>1</sup> The Halsi plates of the same king record that for acquiring merit for his deceased father, Mrigēśavarma built a jinālaya at Palasika and made a gift of 33 nivartanas of land.<sup>2</sup> Later, king Ravivarma made a grant of 15 nivarttanās of land for the anointment of the god Jina at the same place, on the full moon days without fail.<sup>3</sup> The Halsi plates of Harivarma record a grant of land made to the Sangha and the Jaina monks of that place.<sup>4</sup>

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1. IA. VII p. 37.

2. Ibid., p. 24.

3. Ibid., p. 25.

4. JBBRAS. IX p. 231.

The Ganga rule was the golden age for the Jainas as the rulers of this line were Jainas themselves. During this period Jaina ascetics, and basadis received many grants from the Ganga rulers. For example, a record from Maḷavallī dated 909 A.D. states that king Nitimārga exempted the tax on sheep and other commodities for the purpose of enlarging the Jaina basadi at Kanakagiri-tīrtha in Tippeyūr.<sup>1</sup> Another Ganga king Māraśimha constructed a Jaina basadi and gave donations to religious persons and temples at Kūḍlūr. He gave a village named Bageyur and gifted twelve Khandagas of grain to a great Jaina teacher Vādighaṅghala or Munjarya.<sup>2</sup> He also made a grant to a Jaina priest named Jayadēva. It is mentioned in the Lakshmesvara inscription dated 968 A.D.<sup>3</sup> The Ganga king Rājamalla was a great patron of Jaina Dharma. His minister Chāvundarāya, was responsible for the installation of the colossus statue of Gommata at Śravaṇabelgoḷa. He constructed the Chāvundarāya basadi at same place. He was also the author of Chāvundarāya Purāṇa.<sup>4</sup>

The Chālukyas of Bādāmi, though they belonged to Hinduism did not lag behind in supporting Jainism. Ravikīrti the Jaina poet, the author of the famous Aihole prasaṣṭi received the highest favour from Pulakēśi II the great Chālukyan emperor. He constructed a

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1. EC, VII p. 35.

2. MAR. 1921, PP. 18-19, 962-63 A.D.

3. IA, VII p. 101 968 A.D.

4. Narasimhachar, R. Karnataka Kavi-Charite, Bangalore, 1961.

Jaina temple, now known as the Mēguti temple.<sup>1</sup> King Vinayāditya made a donation of fifty mattars of land to a Jaina priest who belonged to the Mūlasangha and Dēvagaṇa.<sup>2</sup> The Lakshmeśvar inscription of Vijayāditya states that the king donated the village of Kardam, south of Pulagēri to his father's priest Udayadēva Pandita who was the resident pupil of Śri Pūjyapāda.<sup>3</sup> The Shiggaon plates of Vijayāditya dated 707 A.D. state that the king made a grant at the request of Chitravāhana to the Jaina monastery, which was caused to be built by Kumkumamāhādēvi at Puligere.<sup>4</sup>

Under the Rāstrakūṭas Jainism reached its zenith, especially under Amōghavarsha, Dantidurga, Khadgāvalōka, Vairamegha, honoured Akalankadēva, one of the greatest figures in Jaina history.<sup>5</sup> Jinasēna, the author of Ādipurāṇa claims that he was the chief preceptor of Amōghavarsha. He described the Rāshtrakuta king as a follower of Syādvāda according to the precepts of the religion. Amōghavarsha wrote the Prasnōttaramālika which included the Jaina philosophy.<sup>6</sup>

Another inscription from Narēgal dated 950 A.D. mentions the gift of a tank made to the dāna-sāla attached to the basadi

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1. IA. VIII p. 254, 634-35 A.D.
  2. Ibid., VII p. 103, undated.
  3. SII. XX 6, 729-30 A.D.
  4. EI. XXXII p. 317 707 A.D.
  5. Saletore, B.A. Op.Cit., p. 100.
  6. Altekar, A.S. Rashtrakuta, pp. 88-89.

constructed thereby Padmabbarasi, a queen of B tayya.<sup>1</sup> Another records states that food and medicines were provided for the Jaina mathas where Jaina scriptures were taught.<sup>2</sup> The Gōkāk plates of Dejjā Maharāja register a gift of land in the Jalara village for the worship of the divine Arhat and for the maintenance of the learned ascetics devoted to teaching.<sup>3</sup>

The Chālukyas of Kalyāṇa while the largely supported Saivism and constructed Saiva temples, they also made grants to the Jaina basadis. An inscription dated 1047 A.D. refers to Akkādevi, the sister of Jayasimha II, who was a patron of the Jaina faith, permitted her name to be associated with a Jaina temple in place, called Guṇada-Bedaṅgi Jinālaya. She made a gift of lands for the maintenance of the Jaina monks and nuns attached to the religious establishment there.<sup>4</sup> A record from Honwāda in the Bijapur district, dated 1045 A.D. tells us that Kētaladēvi, the queen of Sōmesvara I, was in charge of the administration of the Honwada agrahāra. At the request of Kētaladēvi, the king granted lands, and house sites for the Tribhuvan-tilaka Chaityālaya where monks and nuns stayed.<sup>5</sup> Lakṣmī or Lakkale the wife of general

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1. SII, XI (i) 38, 950 A.D.
  2. JEBRAS, X p. 237.
  3. EI, XXI, p. 291 undated.
  4. EI, SVII. p. 121, 1047 A.D.
  5. IA, XIX p. 268, 1054 A.D.



Gangarāja, constructed a new Jinālaya at Śravaṇabelgola and bestowed on it gifts of food, shelter, medicine for those who were teaching and learning there.<sup>1</sup>

Another inscription from Kalholi in Belgaum district dated 1127 A.D. informs us that at the instance of Kārtavīrya, a Raṭṭa king, certain grants were made to a Jaina temple that had just been built at Śindana-kalpole. The purpose of this grant was to provide food, medicines and instruction in the sacred scriptures, for the holy men living there, as well as for repairs of the temple.<sup>2</sup>

Another record from Tēradāla in Bijāpur district, dated 1124 A.D. states that Gōṅka constructed a Jaina temple dedicated to Neminātha and made a grant of land for the maintenance of its establishment and for the feeding of the Jaina monks.<sup>3</sup>

An inscription dated 1129 A.D. records that Hariyabbarasi, a lady disciple of Gaṇḍavimukta Siddhāntadēva, having built in Hantiyūr of Malevādi in Koḍangi nāḍu, a lofty chaityālaya with gopuras, made a grant to it for the daily worship, distribution of food to rishis and old women and providing shelter during winter.<sup>4</sup>

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1. EC. II Sb. 130, pp. 57-58 1115 A.D.
  2. JBBRAS. X p. 229, 1127 A.D.
  3. KI. V p. 75, 1124 A.D.
  4. EC. VI Mg. 22, 1129 A.D.

Attimabbe, the daughter-in-law of Dhulla and wife of Nagadeva is a celebrated name in the annals of Jainism. She was known for making liberal grants and after she was called Dānachintāmani. She constructed basadis including a very large one at Lokkigundi. She had 1,000 copies of Ponna's Sāntipurāna made at her own expenses and distributed them among the public.<sup>1</sup>

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1. Saletore, B.A. Op. Cit; p. 156.

## SECTION II

## (A) BUDDHISM IN KARNĀṬAKA

The history of Buddhism in Karnāṭaka is as old as that of Jainism. Buddhism influenced the progress of education in Karnāṭaka. Several rulers established viḥāras or monasteries at many places in Karnāṭaka. Most of these monasteries belonged to great Buddhist scholars.

Scholars differ as to when Buddhism came to Karnāṭaka. M.H. Krishna says that it came even before the Christian era.<sup>1</sup> The earliest evidence of Buddhism in Karnāṭaka is indicated by Mahāvamsa and Dipavamsa, the Śrī Lankan chronicles. They tell us that Aśoka sent the Buddhist monks, Mahēndra to Śrī Lankā (Ceylon) and Mahādeva to Mahiṣmaṇḍala, Rakkhita to Banavāsi for the spread of the religion.<sup>2</sup> It is worth noting that Aśōkan edicts are found at Maski and Koppal in the Raichūr district; Siddhāpura, Brahmagiri and Jattingo-Rāmesvara in the Chitradurga district, and at Nittur and Udagola in the Bellary district.<sup>3</sup>

These literary references and edicts clearly show that by the third century B.C. Buddhism had come to Karnāṭaka.

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1. Krishna, M.H. Karnāṭakada Pūrva Carite, Dhārṇwād, 1953, pp. 29-33.
  2. Karnāṭaka Parampare - Vol. I, p. 204.
  3. ICII, Vol. I, pp. 174-179 and Karnāṭaka Bhārati, Vol. 10-1.

Regarding the spread of Buddhism in ancient Karnāṭaka, Chidanandamurti, says that if one draws a line from Chandravalli in the Chitradurga district, in the mid-east upto Banavāsi or Gokaṇṇa in the extreme west of Karnāṭaka, that part lying to the north fairly represents the area where Buddhism with its followers, though meagre in number, prevailed. In the west coast, however, Buddhism seems to have come down upto Mangalore, where a monastery was established at Kadri Hills.<sup>1</sup>

#### (B) BUDDHIST SYSTEM OF EDUCATION

The history of the Buddhist system of education is practically that of the Buddhist Order or Sangha. Buddhist education and learning centred round monasteries. Hence educational opportunities were not offered apart from or independently of its monasteries. All education, sacred as well as secular, was in the hands of the monks. They had the monopoly of learning and of the leisure to impart it. They were the only custodians and bearers of the Buddhist culture.<sup>2</sup>

There were no restrictions of caste or community for a student to enter the Sangha. In these educational centres development of the individualistic personality was the aim of education

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1. Chidananda Murthi, M. Op. Cit., p. 120.

2. Mookerji, R.K. Op. Cit., Delhi, 1969, p. 394.

Secondly, character formation was given utmost care. The student had to follow strict rules. He had to travel from place to place for spreading the doctrines of the Buddha.

### (C) INITIATION

The ceremony of initiation into the Buddhist Order and the Sangha closely resembled the Brahminic initiation to studentship.

The first step in Buddhist initiation is called pabbajja or "going forth." It means that a person presents himself for admission into the order by "going out" of his previous state, whether it be that of a layman and householder or that of a wandering ascetic or monk belonging to a different sect.<sup>1</sup> The ceremony of admission is described thus in the Vinaya Pitika<sup>2</sup> - "Let him who desires to receive ordination first cut off his hair and beard; let him put on yellow robes; adjust his upper robe so as to cover one shoulder and salute the feet of the bhikkus with his head; and sit down squatting; then let him raise his joined hands, and say; "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sangha"<sup>\*</sup>

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1. Ibid, p. 395.

2. Mahavagga, 1-38.

\* "Buddham Saranam gachhami Dhammam Saranam gachhami, Sangham Saranam gachhami".

The following ten commandments are administered to the student (daśasikkhapadam), viz., abstinence from

1. taking life,
2. taking what is not given,
3. impure practices,
4. telling a lie,
5. intoxicating drinks,
6. eating out of time,
7. dancing, singing and seeing shows,
8. using garlands, scents, ornaments and finery,
9. use of a high or large couch or seat, and
10. receiving gold and silver.

When the ceremony is over, the novice is committed to the care of his elder or preceptor who brings him up till he is fit for the higher ordination.<sup>1</sup>

#### (D) CENTRES OF LEARNING

Earlier in the northern India vihāra was only a place where Bhikkus used to take shelter during the rainy season. During the rest of the time, the Bhikkus had no fixed place of residence and were more or less wondering from place to place.

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1. Mahavagga-I, -12, 3-4.

But we learn from the Chullavagga that a merchant from Rajagriha requested the Buddha to allow the ascetics to stay in vihāras and that the Buddha allowed the monks to live in (1) Vihāras, (2) Ardhayogas (Suparna Vamkagriha); (3) Prasādas, (4) Harmyas, and (5) Guhas of bricks, stone, wood or earthen.<sup>1</sup>

The Chullavagga further gives a detailed description of how a vihāra became a centre of all facilities. They were built for two purposes. Firstly that the Bhikkus might meditate in place and safety, and secondly, that the learned Bhikkus might lodge in them. In course of time the second object became the only object of the Buddhist monasteries.<sup>2</sup> Thus, they became centres of knowledge and grew into great centres of learning, like Nālanda, Vālabhī, Vikramasīla, Jagaddala, Odantapuri, Mithila etc..

The vihāra was not only a religious centre, but it became a full-fledged monastery. The monks there gave education in technical, vocational and other fine arts.

In Karnāṭaka, there are references to vihāras from 3rd century B.C. to 12th century A.D. refer to the earliest vihāras like

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1. Chullavagga V 1-50, 1-205.

2. Ibid.

the one Prakrit inscriptions mention at Banavāsi at Karwar district<sup>1</sup> and another Sannati in the Chitāpur taluka of Gulbarga district.<sup>2</sup> Yet another reference is made in the copper plate of Mādhavaśarma, a Ganga ruler who donated lands to a Buddha vihāra.<sup>3</sup>

Another copper plate dated 500 A.D. tells us that lands were donated to the vihāra and the Āryasangh in Dipaka country.<sup>4</sup> The flourished Buddhist vihāra at Aihole under the Chālukyas of Bādami.<sup>5</sup> During the rule of later Chālukya, Mahāpradhana Rupabhaṭṭayya built a monastery called Jayantī-Prabha-vihāra at Balligave and donated lands to the deity Tārā Bhagavati.<sup>6</sup> Another inscription from Shimoga district dated 1098 A.D. mentions the Sāleya Parsheya Bauddhālaya.<sup>7</sup>

An inscription dated 1095-96 A.D. mentions that a merchant by name Sangavayya-setṭi of Lakkundi along with a few other

- 
1. IA. XIV. p. 334.
  2. Diwakar, R.R. (Ed.) Karnataka Through the ages App-IX.
  3. EC. XVI. Tm. 78, 400 A.D.
  4. EI. XXVIII. p. 75, 500 A.D.
  5. S. Rajashekhara: Identification of the early Chalukya Temples 'Srikantika', p. 17.
  6. EC. VII. SK. 170, 1065 A.D.
  7. Ibid., 106, 1098 A.D.



merchants built a Buddhist monastery at Daṁbal in Dhārwaḍ district.<sup>1</sup> An inscription of 968 A.D.<sup>2</sup> refers to a Buddhist viḥāra at Kaḍṛi, near Mangalore.

An inscription dated A.D. 1192 refers to the Bouddhavāḍige in the Elapura agrahāra.<sup>3</sup> Another inscription from Chikka-Indi in Bijapur district mentions the Buddhist viḥāra there.<sup>4</sup>

Thus, these references indicate that Buddhism and Buddhist viḥāras prevailed in Karnāṭaka from the third century B.C. upto the end of the twelfth century A.D.

#### (E) GRADING OF MONKS

The monks in the monasteries, or viḥāra were graded according to their abilities and the level of advancement they attained within the community of monks. The lowest grade was that of the 'Śramaṇera'. He was promoted after his upasaṁapada ordination, to the grade of the 'DĀHĀRA' (Junior) Bhikshu. Higher than him was the Sthavira (Senior) Bhikshu, who had passed ten

1. IA. X p. 185 1095-96 A.D.

2. SII. VII. 191, 968 A.D.

3. SII. XI. 151, 1192 A.D.

4. INKKS. 17, 1197 A.D.

summary retreats in that capacity and who, for his standing could live by himself without having to live under teacher's care.<sup>1</sup> I-tsing tells us of a preliminary stage of Sthavirahood and of the mastery of the Vinaya, Pitaka and not mere seniority, as the standard for such gradings.<sup>2</sup>

#### (F) DUTIES OF THE TEACHERS

Firstly, the teacher gave the Bhikkhu under his charge all possible intellectual and spiritual help and guidance by teaching, by putting questions to him, by exhortation, and by instruction.

Secondly, whenever the pupil lacked necessary articles such as an alms-bowl or a robe, the teacher was expected to supply them out of his own belongings.

Thirdly, if the pupil fell ill, the teacher must nurse him as long as his life lasted, and wait until he recovered. During this period of his illness, the teacher was to minister to his pupil in the same way as the pupil served him in health.

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1. Takakusu, J. Op. Cit. p. 104. ..

2. Ibid., p. 119.

(G) ADMISSION TO VIHĀRAS

Admission to these institutions were not open to all. There were certain conditions. To gain admission to the vihāra one must be healthy, free from disease; he should not be a slave, a debtor; and not employed in the king's service. He had to obtain the permission of his parents to join a vihāra. He should have passed the preliminary test set at the gate by the 'Dwāra Paṇḍita'.

## (H) DUTIES OF THE PUPIL

As in the Brahminic system so also in the Buddhist system the disciple had to serve his teacher, as part of education. According to Fa-Hien<sup>1</sup> the regular duties of the monks included acts of meritorious virtue, recitation of their Sutras, and meditation. According to this Mahāvagga, the duties of pupils consisted of rising early in the morning, and helping their teacher to prepare for his morning duties. Afterwards the students were to equip him for his begging rounds. The students were not to interrupt their teacher while he was speaking, even if, he made a mistake and while returning the pupils must get back ahead of their teacher to be ready with necessary things and help him to change his clothes.

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1. Legge, J. Record of Buddhist Kingdom by Fahien Oxford, 1886, p. 44.

Then after serving him with some food, if required he was to be helped in taking bath by bringing him cold or hot water as might be desired.<sup>1</sup>

According to I-Tsing<sup>2</sup> the students visited their teacher at the first watch and also at the last watch in the night. Selecting some passages from the Tripitakas, he gave a lesson in a way that suited the circumstances and he did not pass any fact or theory unexplained. He inspected his pupils' moral conduct, and warned them of defects and transgressions. Whenever he found his pupils fault, he made them seek remedies and repent. In case of a pupil's illness, his teacher himself nursed him, supplied all the medicine needed and paid attention to him as if he were his child.

#### (I) SUBJECTS STUDIED

Inscriptions rarely throw any light on the subjects studied in the vihāras. Therefore, one has to look elsewhere like literature. As already noted, the study of 'Sugathasāstra', a Buddhist scripture, was one of the subjects to be studied.<sup>3</sup>

Huen-Tsang states that children, began their studies by

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1. Mahavagga, I, 25.
  2. Takakusu. I, Op. Cit., p. 120.
  3. EC. VIII. Sr. 108, 1042 A.D.

learning the 'alphabets and the Siddhirastu', a primer of twelve chapters. Then began the study of the five vidyas:sabda-vidyā (grammar) śilpasthana-vidyā (arts and crafts), chikitsa-vidyā (medicine), Hetuvidyā (logic) and Adhāyatma-vidyā (philosophy). These subjects were taught at the elementary as well as the higher levels.<sup>1</sup>

I-tsing gives us a very good idea about the subjects studied in the Buddhist centres. He says that throughout India every one who becomes a monk is taught Matriketa's two hymns as soon as he can recite the five and ten precepts (śīla). This course is adopted by both the Mahāyāna and Hinayāna schools. There are six reasons for this. Firstly, these hymns enable us to know the Buddha's great and profound virtues. Secondly, they show us how to compose verses. Thirdly they ensure purity of language. Fourthly, the chest is expanded in singing them. Fifthly, by reciting them nervousness in an assembly overcome. Sixthly, by their use life is prolonged, free from disease. After one is able to recite them, one proceeds to learn other sutras.<sup>2</sup>

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1. Walters, T. Op. Cit., Vol. I, p. 158.

2. Takakusa., J. Op.Cit., pp. 157-58.

Further I-Tsing<sup>1</sup> observes that "After having studied this commentary (or Paṇini's grammar called Kāśikavṛtti) students begin to learn composition in prose and verse and devote themselves to logic (hētuvidyā) and metaphysics (Abhidharma-Kośa). In learning Nyāyadvāra-tarka-śāstra (introduction to logic) they rightly draw inferences; and by studying Jātakamāla, their powers of comprehension increase. Thus instructed by their teachers they pass two or three years. Generally in the Nālanda monastery in central India or in the country Valabhi (Wata) in Western India." Perhaps, a similar system prevailed in the Buddhist viḥāras in Karnāṭaka.

#### (J) THE METHOD OF TEACHING

The method of teaching seems to have been chiefly oral. The Buddha did not put his teachings into writing. It was handed down by word of mouth as was the ancient custom. The student and the teacher lived together in the viḥāra, or there was close contact between the teacher and students. I-Tsing observes that "I (I-Tsing) used to converse with these teachers so intimately that I was able to receive invaluable instruction personally from them."

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1. Ibid., pp. 176-77.

He further says that I have always been very glad that I had the opportunity of acquiring knowledge from them personally which I should otherwise had never possessed and that I could refresh my memory of the past study by comparing old notes with new ones.<sup>1</sup>

In higher education discussions and debates, occupied a significant place. This is evident from the accounts of Hiuen Tsang "The brethern are often assembled for discussion to test intellectual capacity, to reject the worthless and advance the intelligent."<sup>2</sup> Further, he writes that "the texts of these schools keep these isolated and controversy runs high. Accordingly, monastic education devoted special attention to the development in the alumni of their powers of public debate and exposition which were highly prized and rewarded."<sup>3</sup> In another place he observes that "the day is not sufficient for asking and answering profound questions from morning till night they engage in discussion; the old and the young mutually help one another. Those who cannot discuss questions out of the Tripitaka are little esteemed and are obliged to hide themselves for shame. Learned men from different cities on this account, who desire to acquire quickly a renown in discussion come

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1. Takakusu, J. Op. Cit., p. 185.

2. Watters, T. Op. Cit., Vol. I, p. 162.

3. Ibid.,

here in multitudes to settle their doubts and then the streams spread for and wide.<sup>1</sup>

Inscriptions from Karnāṭaka refer to the names of scholars who participated in the debates, between the Jains and the Buddhists, as also between the Buddhists and the Śaivas.

An inscription of 1129 A.D. records an instance of this kind. A Jaina scholar Akalanka by name, is said to have defeated a Buddhist in a debate.<sup>2</sup> A certain Pāsupathāchārya is described as 'Bouddhadvabhana-Ve' that is salutations to the 'SUN' to the darkness called Bouddhas". From this it is clear that religious debates took place frequently between the leaders of different faiths, where they tried to uphold the importance of their own religion.<sup>3</sup>

Teaching through questions and answers was another method that was very much in vogue. This is evident from the dialogues of the Buddha and the Milinda-Panha.<sup>4</sup>

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1. Beal Samuel - Buddhist records of the Western World Vol.II Calcutta, 1958, p. 170.
  2. EC. II. 77, 1129 A.D.
  3. SII. XI (i) 99, 1062 A.D.
  4. Das, S.K. The Educational System of the Ancient Hindus, Calcutta, 1930, p. 175.



The teaching method followed in respect of professional and technical education was the same as in that of the Vēdic system. Education was available both in the practical as well as theoretical fields. Students were expected to study as apprentices with the professional expert and thus, get professional education from them. The same method was in vogue in respect of shipping, weaving and metal work etc..<sup>1</sup>

#### (K) RELATION BETWEEN THE TEACHER AND STUDENTS

The teacher and students lived together. The relationship between the teacher and the students was cordial and affectionate, as in the case of a father and son.

The relation between the two is minutely described in the Vinaya text as follows:

"The upajjhaya, Ō bhikṣu, ought to consider the saddhivihārika as a son; the saddhivihārika ought to consider the upajjhaya as a father. Thus, these two united by mutual reference, confidence and communion of life, will progress, advance and reach a high stage in this doctrine and discipline."<sup>2</sup>

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1. Veerappa, N.S. Bharatiya Sikshanada Itihāsa, Mysore, 1984, pp. 174-75.
  2. Mahāvagga I. 25.

Hiuen-Tsang states that a number of famous scholars were working in the Nālanda University. He further says that Dharmapāla was the Chancellor of the Nālanda University, before Śīlabhadra. And Chandrapala, Guṇamati, Stīramati, Prābhamitra, Jinamitra, Jñānachandra and Śīlabhadra were great teachers. All of them were scholars of the first order. It is not clear whether such scholars were available in Karnāṭaka as well. But, on the basis of some references mentioned below it can be safely inferred that such scholars were available even in Karnāṭaka.

There are references to debates between the Jainas and the Buddhist, as also between the Buddhist and the Śaivās, as already stated. A Pasupathāchārya is described as Bouddhadvantabhanave that is salutations to the 'SUN' to the darkness called Bouddhas<sup>1</sup>. Another record of the 5th century A.D. states that Mādhavabhaṭṭa, the son of Govindabhaṭṭa of the Bhṛigu-gōtra won over the Buddhist scholar Vādimadagajendra. The passage runs thus - "Rāja-grahada dvāragarḍaḥ-dadimādagajendraṇēmba — Bavuddha — vādi tarakka-vyākaraṇādisakala-vijiṇanonigaḥ — indanē. Piriyeṇ-endu tanna-vidyāgarvadiṁ patraman-ere Bhṛigu-gōtroda Govin-na-bhardda (ṭṭa) rō maga Mādhava-bhaṭṭa tat-puṭṭararthamaṁ sō-vistaram vākkhaniset-atpara-vādi jivastinyaṁ madejivō-pratīptēyanata māde vādimadagajen

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1. S.I. XI (i). 99, 1062 A.D.

dr̥atanna vāchanam̐kūcha (sā) diṃ Kūsiyise arasar-mmechchi  
Mādhava-bhaṭṭamge vādibha-simhan-endu paṭṭamaṃ kaṭṭi."<sup>1</sup>

Several Jaina scholars defeated the Buddhists in debates.  
Akalankadēva, was one of them.

A record from T. Naraṣīpura, in Mysore district, dated 1183  
A.D. tells us of the greatness of Akalankadēva and he argued with  
the Buddhist scholars.<sup>2</sup>

Further, Janna, in his Anantanātha Purāṇa describes  
Akalanka as follows: The Naiyākas, aramārsha mīmāṃsakas,  
Bṛahapatyās, and Bauddhas who were like the mountains on earth  
felt that their respective philosophies were so very weak before the  
thunder-bolt of Akalanka.

Vakalasvapakṣhamēnisidu  
dakalaṅkan vākyavakrahatiyim  
yikā pāramarṣha mīmāṃ  
Saka brāhasvatyā bauddhakula kudhara kulam<sup>3</sup>

This shows that several Buddhist monks were defeated by  
Akalanka. However, inscriptions do not mention any names of the  
Buddhist monks.

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1. IA. VIII. p. 212, 5th century A.D.

2. EC, III. Tn. 105, 1183 A.D.

3. Mahisavadi, B.B. Anantanātha Pūrāṇam, Dharwad, 1975,  
1-16 p. 6.

An inscription from Śravaṇabelgoḷa dated 1163 A.D. states that, Dēvakīrti Paṇḍita outbeat the Chārvākās, Bauddhas, Naiyāyikās, Kāpālikas, and Vaiśeṣikas.<sup>1</sup> Another record from the same place dated 1129 A.D. tells us that Maheśvara is said to have been victorious in seventy great disputations.<sup>2</sup> The Digambara monk Vimalachandra is said to have put up a notice addressed to the Śaivas, the Pāsupātas, Bauddhas, Kāpālikas and Kāpilas at the gate of the large palace of Śatrubhayankara<sup>3</sup>. A record belonging to the 12th century A.D. mentions that Māgaṇandi was rendered intellectually robust by arguing with the Bauddhas and others.<sup>4</sup>

An ancient Kannada work 'Kavirāja Mārga' while mentioning the names of several authors, refers to some Buddhist scholars like Nāgārjuna, Chandra and Lōkapāla.<sup>5</sup>

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1. EC. II. 70, 1163 A.D.
  2. Ibid., 77, 1129 A.D.
  3. Ibid.,
  4. Ibid., 79, 12th Century A.D.
  5. Venkata Rao and Aiyangar Sessa, H. Kavirājamārgam, Madras, 1930, pp. 6-7.

Vimalōdaya nāgārjuna  
 samēta jayabandhu duṣvinita digai  
 kṛamadōḷa negalcha gādyā  
 Śṛamapadagūrutā pratitīyaṁ keykōṇḍar-1-29

Parama-śrīvijaya-kavi-śvara - paṇḍita,  
 chandralōkapālādīgā-niratiśaya - vastu  
 vistara-virachane-lakshyaṁ  
 tadādyā-kāvya-kēndum 1-33.

## (L) ROYAL PATRONAGE

Karnāṭaka was ruled by several dynasties like the Kadāmbas, the Gangas, the Chālukyas of Bādāmi, the Rāshtrakūtas and the Chālukyas of Kalyāṇa and the Hoysaḷas. Under these dynasties Buddhism received due recognition, though Buddhism was not all that popular. It was only under the Mauryas, the Śātavāhanas and the Chuṭas that Buddhism had risen to great height. Chandṛavalli, Banavāsi, and Sannati, emerged as great centres of Buddhist religion and arts. However, after the rule of the Śātavāhanas the fortunes of Buddhism were on the decline on account of the renaissance of Brahmanism and the rapid strides made by the Jainism. There are some inscriptions which record instances of the mention of the ruling families and royal officers making grants to Buddhist institutions like the viḥāras and chaityas.

The Śātavāhanas who ruled over Karnāṭaka after the Mauryas were great patrons of Buddhism. Nāgamulanika, the daughter of Māhābhōji, the wife of a Māhārathi, built a cave temple at Kanheri and made a land grant to the monks of that cave<sup>1</sup>. A third century Pṛākṛit inscription from Banavāsi belonging to the twelfth year of Hāritipūtra Vinukunda Cūtū-Kulananda - Śātakarṇi, tells us that Śivaskanda Nāgaśri, the daughter of the

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1. Yazdani, G. The Early History of the Deccan, Delhi, 1982. p. 142.

king and the wife of Māhābhōja, installed a Nāgā image, built a tank, and a vihāra (Monastery).<sup>1</sup>

Like the Śātavāhana rulers, some of the Bāṇa rulers also patronised Buddhism. A copper plate inscription dated 338 A.D. likens a Bāṇa king to the Bodhisattva in kindness towards all living beings. This reveals the popularity of the Bōdhisattva ideal in this part of the country.<sup>2</sup>

The Kadambas were staunch followers of the Vēdic religion. Yet they gave equal patronage to other religions also. We have one or two references to Buddhists. A copper plate grant at Hōnnāvara dated 485 A.D. gives us the information that Kekēya Chitrasēna Māhākella, a feudatory under the Kadamba's had probably Buddhist leanings.<sup>3</sup>

We have a record of Bhōja of Asaṃkitaraja of the sixth century A.D. which records a grant of the village Sundarika in the Dīpaka Vishaya for the chief Kottī-Peggilli in the lineage of the Kaikēyas of Nandipalli. The gifted village was entrusted to the Ārya-Saṃgha i.e., the assembly of Buddhist monks in charge of the Vihāra. The grant commences with the praise of Lord Buddha.<sup>4</sup>

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1. IA. XIV. pp. 331-334.

2. EC. X Mb. 157, 338 A.D.

3. Luder's List No. 1021.

4. EI. XXVIII. pp. 70-75, 6th century A.D.

The Davangēre copper plate grant of Kadamba Ravivarma dated about 524 A.D. commences with an invocation to Sarvajña and Sarvalōkanātha, identified with the Buddha and records the royal grant of land by the king for the worship of Siddhāyatana and for the support of the Sangha both of which were Buddhist.<sup>1</sup>

There are references to Kadre, near Mangalore, an ancient Buddhist centre. The Vihāra of Kadre appearing in the inscription found on the pedestal of the Lokēśvara in the Manjunātha temple at Kadre, dated 968 A.D. refers to the Vihāra there.<sup>2</sup>

The Ganga rulers also patronised the Buddhist institutions. A copper plate inscription dated 400 A.D. from Melukōte, in Mysore district, refers to Mādhavavarman II, of the Ganga dynasty and his donation of lands to a Bauddha Vihāra. The stone denoting the boundary of that land is called śākya-silā. The second plate is missing; probably the Buddhist monastery must have been specified in the missing plate.<sup>3</sup> In another copper plate of about 500 A.D. Buddha, who is a Niskaraṇa Vatsala, is praised in the beginning

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1. Gopal, B.R. Corpus of Kadamba Inscriptions Vol. I, Sirsi, 1985, Ins. No. 72.

2. Ramesha, K.V. and Sharma, M.G. Tulunādina Śāsanagalu, Mysore, 1978, p. 47.

Lokēśvarasya dēvasya praṭisṭhā makarōtprabhu  
ŚrīmatKadrika-nāmi vihāre Sumanōhare

3. EC. XVI Tm. 78 400 A.D.

and records the grant of lands in the Dīpaka country to the Vihāra and to the Ārya Saṅgha. According to P.B. Desai, Dipaka, might be either Anjidiv, near Kārwār or Divār, near Goa.<sup>1</sup>

Under the Chālukyas of Bādāmi, Buddhism was in a flourishing condition in Karnāṭaka, Hiuen Tsang described it as follows: "There are about hundred sanghūrāmās, and 5000 priests in this region. The men are fond of learning and study, both heretical and orthodox books." He paid a compliment to the people here as lovers of learning.<sup>2</sup>

In Bādāmi a sculpture of Bōdhisattva Padmapāṇi is carved in a natural cavern between caves II and III.<sup>3</sup> A storeyed cave partly rock-cut, stands near the Mēguti temple at Aihole. This cave which was formerly taken to belong to the Jaina faith has recently been identified by S. Settar as a Buddhist Vihāra.<sup>4</sup>

The Rāshtrakūṭas also pursued a liberal policy towards Buddhism. Among the Buddhist monasteries the ones at Kanheri and Kampil are important.<sup>5</sup> An inscription dated 867 A.D. tells us that

1. EI. XXIII. p. 75, 500 A.D.
2. Beal Samuel. Op. Cit., Vol. 4, p. 36.
3. Rajasekhara, S. Karnataka Architecture, Dhārward, 1985 p. 16.
4. Settar, S. A Buddhist Vihara at Aihole, "East and West" (New Series), Vol. 19, Nos. 1-2, 1969, p. 134.
5. Diwakar, R.R. (Ed.) Op.Cit., p. 215..



Dantivarma, a king of the Gujarāt branch, patronised Buddhism by making a land grant to the Vihāra.<sup>1</sup> A record from Lōkāpur in Bijāpur district dated 1022 A.D. states that Tailakabbe had four sons. Lokati was one of them. He built Lōkeśvara temple, a lake called Lokasamudra and temples dedicated to Hari, Hara, Jina and Buddha at Lokapur.<sup>2</sup>

Like the Rāshtrakutas the Kalyāṇa Chāluḱyas and their feudatories also patronised Buddhism. They made grants to the Vihāras. Akkāḍēvi, the elder sister of Jayasīmha II, who was cosmopolitan in outlook practised religion as revealed in the Āgamas of Jina, Buddha, Ananta and Rudra.<sup>3</sup>

An inscription dated 1065 A.D. from Balligāve in Shimoga district mentions Dandanāyaka Rūpabhaṭṭaya who built a monastery called Jayantī-Prabha-boudha-vihāra and donated lands to Tārā Bhagavatī, the goddess and to the gods Kēśavadēva, Lōkeśvaradeva and to Buddha. He also donated lands towards the maintenance of Yōginis, the Buddhist nuns, to kūsalis and to Sanyāsins.<sup>4</sup>

1. EI. VI. p. 292, 867 A.D.

2. Kalburgi, M.M. Bijapura Jilleya Śāśana Sūchi, Dhārṇwād, 1975, p. 22, Lokapur-18.

3. IA. XIII. p. 273, 1022 A.D.

4. EC. VII. SK. 170, 1065 A.D.

Balligāmeyalu Śrīmatujayanti prabōudhavihāravam māḍisi tavageyuntamma māḍisida Tārābhagavatiya-Śrī-Kēśavadēvaru Lokeśvara dēva Buddha dēvaralliya-samasta Parivāradēvara arhana pūjānānimittakkaṁ - mēle - khaṇḍas - puṭitanavakari mmakkaṁ - yōginiyara - kūsalīyara - sanyāsigaḥhara - dāna nakkam.

Another inscription from the same place, dated 1067 A.D. mentions Nāgiyakka as donating lands to Tārā Bhagavatī after washing the feet of a Bauddha teacher, Jayanti-Prabha-Bauddha Baḷāra.<sup>1</sup>

A record from Kalakēri, in Hāngal taluka dated 1076 A.D. tells us that Maḷaladēvi, wife of Vīra Nolaṃb a was responsible for the construction of a Siva temple, a school, a Viṣṇu temple, wells, a chatra, a tank and Buddhist Vihāras there.<sup>2</sup>

An inscription dated 1095-96 A.D. mentions that a merchant by name Sangavayya-setṭi of Lokkuṇḍi, along with a few other merchants built a Buddhist monastery at Daṃbal and made grants to the monastery, for worship there and to the Bhikkus. This record begins with a prayer to Tara Bhagavati.<sup>3</sup> Another inscription from Dambāl dated 1098 A.D. states that the telligas oil pressers donated for that Vihāra.<sup>5</sup> A record from Tērdal in Jamakhaṇḍi taluka of

1. EC. VII. SK. 169, 1067 A.D.

2. SII. XX. 49, 1076 A.D.

3. IA. X p. 185, 1095-96 A.D.

Negamdittunga-sivālaya pratakiyādityālayaṃ  
Sāle viṣṇugrahaṃ buddhā vihāra, mahābhavanaṃ nāgālayaṃ  
būvi (Di) ggige Satraṃ keṇedipamāleyane  
nānādharmāṃ māḍisal jagadō  
Malaladeviyantu Perurārnnōritamma hōdanigala

5. SII. XI (ii). 144, 1098 A.D.

Bijapur district mentions temples dedicated to Sankara, Jina and Buddha there.<sup>1</sup> The village headman of that place were following the tenets of all the four religions of which Buddhism was one.

An epigraph dated 1197 A.D. from Chikka-Indi, states that there were temples dedicated to Hari, Hara, Buddha, Jina, and a multitude of sages Jain munis, and Buddhist monks stayed in that country.<sup>2</sup>

It is said that Jayakeshi I, a Chālukya feudatory ruling at Goa had two Buddhist monks at his court.<sup>3</sup>

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1. KI. V. 21, 1124-25 A.D.

2. Kundanagar, K.G. INKKS 17, 1197 A.D.

Harigrahdiṁ haragrahadim  
Suragrahadinalarugrahadē baudhālayadiṁ  
gōravara Savaṇara bouddhara  
neravigalindimadināde Sōgayisitōrkam.

3. Gune, V.T. Ancient Shrines of Goa. Goa, 1965, p. 4.

## **CHAPTER IV**

### **THE STATUS OF TEACHER AND STUDENT**

**SECTION I : TEACHER**

**SECTION II : STUDENTS**

**SECTION III : DISCIPLINE**

## SECTION I

## TEACHERS

In the Hindu scriptures a Guru is considered as beacon of light that drives away the darkness of ignorance. He is really a competent person to lead others from darkness to light, from untruth to truth. In the word 'Guru' there are two letters - 'Gu' and 'Ru'. Here 'Gu' stands for darkness and 'Ru' for light which dispels darkness. In another sense 'Guru' means 'great', superior. Really many characteristics of a 'Guru' are implied in the very word 'Guru'. He is the one who helps others to develop their personality under the influence of his own personality. In Brihadāranyaka Upanishad the guru is described as one from the unreal to the real from darkness to light, and from death to immortality. (Om asato ma sadgamay; tamaso ma jyotirgamaya, mrtyōrmanertaṁ gamaya).<sup>1</sup>

Knowledge obtained from a 'Guru' does really help one out of troubles and difficulties and leads one along the right path. The one who bestows such knowledge is himself a true teacher.

The 'Guru' indeed, endows one with true knowledge, with the help of which one can easily cross the ocean of this worldly life. Again this very knowledge confers liberation on one. A teacher, indeed, gets the children entrusted to his care out of the

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1. Rādhakrishnan, S. Op. Cit; p. 150.

than Brahmin. Another saying states that liberation is not possible if one is not a servant of one's Guru. All the above statements testify to the greatness and necessity of a Guru, in one's life.

An ancient Hindu literature concepts like

Mātrudēvō-bhava, (the mother is a god),

Pitru dēvō-bhava (the father is a god)

Āchārya dēvō-bhava (the teacher is a god)

atithi dēvō bhava (the guest is a god).<sup>1</sup>

Really, the mother gives a physical birth to a man, whereas the Guru gives him a second birth. Among the Hindus there is a tradition that holds that man really gets a second birth at the hands of the Guru, after his upanayana ceremony. It is after this ceremony alone that his education begins, life. To illustrate the importance of a Guru the example of Ēkalavya of the Māhābhārata fame may be cited. When he was refused admission to his school by Drōṇa, Ēkalavya prepared an image of the teacher under whom he longed to learn, and successfully finished his studies in archery under the inspiration that he received from the inanimate representation of his animate preceptor."<sup>2</sup>

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1. Rādhākṛishnan, S. Op. Cit., p. 538.

2. Altekar, A.S. Education, p. 50.

darkness of ignorance and into the light of knowledge. Sayana states that a teacher "one who trains up others in good behaviour" (*ācharam grahayati iti ācāryah*); it is also taken by some to mean the source of all religion (*dharmān acinōti iti ācāryah*.)

The Guru is also called Ācharya because he helps his pupils to cultivate righteousness and ideal behaviour in their lives. This kind of cultivation of moral and religious values really shapes the personality of pupils.

#### (A) THE IMPORTANCE OF A TEACHER

The teachers belonged to a highly honoured class in ancient India, honoured even by kings. A well known sanskrit slōka runs thus:

"Gurubrahma guṛuvishnu gurudēvō mahēśvara,  
guru sakshāta parabrahma tasmaisriguruve  
namah"<sup>1</sup>

The above sloka describes the importance of a Guru, equating him with god. The Guru is none other than Brahman himself. He alone is Vishnu and Mahēśvara. He is none other

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1. Aggarwal, J.C.; Thoughts on Education, New Delhi 1967, p.65.
  2. Radhakrishna, S. Op. Cit., p. 538.

In the society of ancient Karnāṭaka, the guru was given the most prominent and respectable place. Almost all the ancient poets in the history of Kannada literature have begun their poetry by offering respectful salutations to their Gurus. It clearly indicates what a worshipful place was given to the Guru.

Inscription also throw light on this aspect. Chālukya king Vikramāditya I donated a village called Mūrūru as Gurudakshina when his initiation ceremony was performed by Sudarshanachārya.<sup>1</sup> Another inscription from Muttage, in Bijapur district states that the Chālukya king Satyāśraya donated the village Muttage to the royal teacher, Viṣṇubhaṭṭa at the time of Vikramāṅka's Upanayana (thread) ceremony. We also come across the statement that he built an agrahāra for three hundred people.<sup>2</sup> Moreover, there are several examples of the disciples who built temples over the Siva images installed therein in the names of their Gurus, for whom they had great love and respect. They believed that it was a meritorious act to establish such lingas and built temples over them.

It is known from one of the inscriptions at Hombal that a certain Rudrasakti muni established a linga at Hombal in the name of his Guru Vāmaśaktidēva.<sup>3</sup>

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1. EI. XV p. 27, 1079 A.D. 1110 A.D.
  2. Jayakarnataka Vol. 12-7.  
"Guruvamasaktidevara  
parokshavinayakke Rudrasakti Munisam  
haralinga sthapanamam  
dhare bannisuvantu madidam panbovilol."
  3. EC. IX c d. 78, 1065 A.D.



Another inscription records that of Gangarasi Vratapati who was a great devotee of a great tapasvin, guru and mahēśvara, built Bairavanida and Dēvatābhavana there.<sup>1</sup>

An inscription at Lakṣmesvara states that another great devotee of this kind by name Sangayya also built the Rameśvara temple in the precincts of the Sōmanātha temple there in the name of his Guru Rammēśvara. Not only that, he also donated a flower garden to that temple.<sup>2</sup>

Just as the Hindus got temples built, so also, the Jains got erected the Niśidhi in the name of their Gurus. There are several examples of this kind in the inscriptions at Śraṇabelagola. An inscription dated 1163 A.D. records that Mādhava Tribhuvanakhya and Lakkhanandi got epitaph, written the memory of their Guru Dēvakirti.<sup>3</sup> Another inscription from the same place states that, in the memory of Subhāchandra mahāyati his disciples Padmanandi and Madhavāchandra dēva built a niśhidi at Chikkabēṭṭa.<sup>4</sup>

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1. EC. IX c d. 78, 1065 A.D.

2. SII. XX 206 (undated).

3. EC. II 70, 1163 A.D. and 71, 1163 A.D.

4. Ibid., 72, 1313 A.D.

## (B) QUALIFICATIONS OF TEACHERS

The one who occupied the position of a Guru should possess an ideal character which should be a model to others. Above all, his day to day behaviour and etiquette should be such as it could be imitated by his pupils. He should be the very treasure house of virtues. He should be grave and mysterious in his disposition and dealings. He should be impartial and possess profound scholarship and mastery over the subject he taught. He should have cultivated the art of teaching effectively and efficiently in the background of his sound scholarship.

The Munduka Upanished requires him to be well-versed in the sacred lore and dwelling entirely in the Brahmin. He must have a conviction based upon realization of the unity on which he is to enlighten his pupils. Otherwise it would be like the blind leading another blind.<sup>1</sup>

According to Nannu'a Tamil grammar, the qualifications of teacher are as follows: "He should come from a good family, he should have good character, faith in God and practical knowledge of the world. He should be well read and should have the ability to impart his knowledge in an orderly manner so that it should be

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1. Radhakrishnan, S. Op. Cit., p. 679.

understood by the students."<sup>1</sup>

An inscription<sup>2</sup> of 999 A.D. from Chinglepet District, Tamilnāḍu, a neighbouring region of Karnāṭaka, throws light on the qualifications prescribed for a bhatta. They are:

1. He should be a man born of a Samavedin,
2. He should not be the native of the village, but come from outside and settle down in the village he is assigned to discharge his functions.
3. He must be learned in another Veda besides his own, and should thus be able to teach two Vedas.
4. He should be able to teach Panini's Aṣṭadhyāi, and also Alankāra-sāstra and to expound Mīmāṃsā elaborately in all its 20 chapters.
5. He must take in 4 students, give them one meal a day, and by teaching them these subjects; turn them out fully qualified in due course.

A twelfth century inscription from Kalkeri in Sindgi taluka, Bijapur district, refers to a person receiving a Bhattavritti a land grant, who was to teach Nyāsa, Prabhākara, Vēdānta, RgVēda,

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1. Pillai, K.K. Education system of the Ancient Tamils, Madras, 1972, p. 41.
  2. Iyengar, S.K. Ancient India and South Indian History and Culture, Vol. II, Poona, 1941, p. 825.

Pūrāṇa etc..<sup>1</sup>

An inscription<sup>2</sup> of 1229 A.D. from Belgaum district relates an interesting instance showing the great estimation attached in those days to the appellation of bhatta. Rudra-bhatta, born in a well-known family of scholars and himself a great poet is said to have pledged the letter Bha of his name as security for a loan of 1000 pieces of gold; and he received from people the appellation of Rudrata only, as a substitute for his full name, until the day when he redeemed the pledge.

### (C) THE CHARACTERISTICS OF THE TEACHER

The characteristics of a teacher are described in the Vedas as follows -

"Siddham Satsampradāye stīradhiyamanagham  
 śrōṭṛiyam brahmanishṭhem  
 sattvastham satyavācham samūyanīyatayā  
 Sadhuvratyā-sametam  
 dabhasoyadimuktam jitavishayiganam  
 dirghabandhum dayālu  
 khkhalītya sasitaram svaparahitparam  
 deśikambhushṇa ripset".<sup>3</sup>

1. SII XX 30, 12th century A.D.

2. JBBRAS X p. 200, 1229 A.D.

3. Narayanacharya, K.S. Veda Saṃskṛatīya Parichaya  
 Dharwad, 1974, Vol. II, pp. 66-68.

1. A true teacher should be well grounded in the ancient tradition.
2. It is not enough if the teacher has got a sound tradition alone behind him; but he should be firmly established in the knowledge received there by good tradition.
3. He should always engage himself in the study of the scripture and thus become fully well-versed in the supreme knowledge.
4. His conduct should be free from sinful acts.
5. He should be a devotee of god, having complete faith in supreme realty.
6. He should possess the Sātvika power of Tapassu (meditation).
7. He should always speak truth, and truth alone.
8. For his livelihood he should follow some profession, which is in accordance with the particular time and place without any prejudice to his caste and social status.
9. He should have no desire to exhibit his scholarship and skill and should not be zealous of those who are wiser than him. But, instead he should always be acquiring more and more knowledge.

10. He should have control over his senses which is necessary for a good conduct.
11. He should be kind to his disciple; tolerate his weakness and bear love for him.
12. But, whenever the disciple commits offences, the teacher should punish him with the sole purpose of correcting him.
13. He should always teach his pupils whatever is good for them, good for himself and good for the world at large.
14. He should develop himself so as to qualify himself for the name Desika-guide.

The pupil who is really intended in his welfare, should approach such a guru and receive education from him. It will really benefit him throughout his life.

#### (D) DUTIES OF TEACHERS

In ancient Karnāṭaka the profession of a teacher was considered the best and enjoyed great respect in society. Really, the teacher enjoyed an enviable position in society. His main duty was to appease the hunger of his desiple for knowledge and lead him from ignorance towards knowledge.

One comes across the profuse praise in the inscriptions while destituting the mahājanas living in agrahāras. According to these descriptions, the mahājanas were always engaged in the six-fold karmas viz., self-study, teaching, in performing sacrifices for themselves and getting sacrifices performed by others, giving and receiving charity.

An inscription at Jambur in Sikaripura taluka describes the scholarship, yogic practice and other abilities of Somesvara Pandita, from this it can be inferred that even scholars living in agrahāras were expected to perform the Shatkarmas i.e., the sixfold duties, prescribed in scriptures.

Altekar states that "If the pupil was poor the teacher was to help him in getting some financial help from people of influence and substance in the locality. He was to arrange for his food and clothing."<sup>1</sup> Inscriptions from Karnāṭaka bear testimony to this.

An inscription dated 1072 A.D. from Kotavumachige in Dharwad district states that a primary education teacher named Nagadesiga, who teaching Ganita, Jyōtisa, Chandas and Alaṁkāra, got 25 mattars of land and a house site on a condition that he

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1. Altekar, A.S. Education, p. 64.

should feed the students once a day and supply them clothing once a year.<sup>1</sup>

#### (E) FACILITIES PROVIDED TO TEACHERS

Teachers in ancient Karnāṭaka were provided with facilities that enabled them to be free from all cares and worries, so that they could wholly devote their time and energies to their studies. Hiuen Tsang has left a valuable account of an Indian traditional guru of ancient times.<sup>2</sup> He says that "Now as the state holds men of learning and genius in esteem, and the people respect those who have high intelligence, the honours and praises of such men are conspicuously abundant, and the attentions, private and official, paid to them are very considerable. Hence, men can force themselves to a thorough acquisition of knowledge."<sup>3</sup>

It is known from one of the inscriptions that the teachers in the agrahāra of Jambura there was an arrangement not only for their meals and clothes but also for pickle.<sup>4</sup> It is mentioned in another inscriptions that a barber was appointed to remove the nails

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1. EI. XX pp. 64-70, 1072 A.D.

2. Watters. Vol. I. p. 161.

3. Ibid, p. 160.

4. EC. VII SK. 74, 1010 A.D.



of the Brahmins who lived in the agrahāra of Tālagunda, and a separate donation was made to the barber for this work.<sup>1</sup> In the same inscription it is mentioned that for the benefit of the teachers there an arrangement was made for the supply of necessary boarding, lodging, clothing, medical aid oil-bath as well as lighting and for watching guards.<sup>2</sup> It is further said that this arrangement kept them free from all cares and worries so that they could pursue their studies well and carry out teaching in an atmosphere free from anxiety.

An inscription from Muḷbāgal dated 1072 A.D. records that the king Rājendra Kulōtunga who ruled towards the end of the 11th century A.D. made an exemption of payment of house tax in respect of teachers of his kingdom.<sup>3</sup>

#### (F) CATEGORIES OF TEACHERS

The teacher was known by various names in ancient India.

According to Panini<sup>4</sup> there were four classes of teachers,

- 
1. Ibid, 185, 1158 A.D.
  2. Ibid.,
  3. EC, X Mb. 49, 1072 A.D.
  4. Agrawala, V.S. India as known to Panini, Lucknow, 1953, pp. 282-83.

viz., (1) Āchārya, (2) Pravakta, (3) Śrōtriya and (4) Adhyāpaka. The āchārya was of the highest status. Āchāryas were founders of schools and mathas. The close association of a teacher and his pupil was shown by the practice of naming the pupil after the acharya.

2. Pravakta:- The Pravakta appears to be a teacher, who was an exponent of the traditional sacred texts, or prokta literature, under the general direction of an āchārya.

3. Śrōtriya:- A Śrōtriya teacher was one who could recite the chhandas (prosody). He was specialized in committing to memory the Vedic texts in the various forms of recitations.

4. Adhyāpaka:- The adhyāpaka seems to have been a teacher entrusted with the teaching of secular and scientific treatises.

In the Rāmāyana,<sup>1</sup> several classes of teachers, guru, kulapati, āchārya, śrōtriya, tapasas, brahmavādins, ūpādhyāya, śiksaka and parivārājaka are mentioned.

Patanjali<sup>2</sup> refers to categories of teachers like Āchārya,

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1. Vyas, S.N. India in the Rāmāyana Age, Delhi, 1957, pp. 155-56.

2. Puri Baijnath, India in the time of Patānjali, Bombay, 1957, p. 151.

Guru, Siksaka and Upadhyaya.

The Bhaviṣya Purāṇa<sup>1</sup> mentions five kinds of teachers. They are (1) Āchārya, (2) Upādhyāya, (3) Guru, (4) Rtīvga and (5) Mahāguru.

1. Āchārya:- One who teaches the secret (Kalpa) of the Vedas.

2. Upādhyāya:- One who teaches the Vedas for earning a livelihood is called an Upādhyāya.

3. Guru:- One who performs garbhadhana samskara and provides food, is called a guru.

4. Rtīvija One who performs agnistoma yajna knowing well its meaning is called a Rtīvija.

5. Mahāguru:- He is the teacher of teachers. His only learning is the recitation of the name of God.

Generally, teachers have been referred to in inscriptions as, Guru,<sup>2</sup> Śikshāguru,<sup>3</sup> Dikshāguru,<sup>4</sup> Āchārya,<sup>5</sup> Ōjha,<sup>6</sup> Śotriya,<sup>7</sup>

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1. Arora Raj kumar, Historical and Cultural Data from the Bhaviṣya Purāṇa, New Delhi, 1972, pp. 141-143.
  2. ARSE, 1959-60, B. 505 & MAR, 1928, 18.
  3. EI, IX pp. 98-102, 660 A.D. and SII. XX pp. 122, 1229 A.D.
  4. EI. XXXII 21, 660 A.D.
  5. TK. 37, 1104 A.D.
  6. EC. VII SK 74, and MAR 1928, 15, 1200 A.D.
  7. SII, XX, 119, 1148 A.D.

Pandita,<sup>1</sup> Bhāṭṭa,<sup>2</sup> Vyakkhāna Bhāṭṭa,<sup>3</sup> Akkariga,<sup>4</sup> Chattōpādhyāya,<sup>5</sup>  
Vyākhyātri.<sup>6</sup>

These teachers differed in their qualifications, nature of their work, emoluments and they taught subjects. According to Manu the difference between an āchārya and a upādhyāya was as follows - An āchārya was one who, having performed the upanayana of his pupil, taught him the Veda along with the kalpa or ritualistic literature and the Upanisads; an āchārya did not work for his pupil for the sake of livelihood. He charged no fees for his pupils.

A Upādhyāya was one who taught for livelihood. He taught his pupils a part of the Vedangas or the ancillary Vedic literature. The āchārya was held in high esteem, so much so that, according to Manu, he excelled ten upādhyāyas in respectability.<sup>7</sup>

According to I-Tsing Upādhyāya was a teacher of personal instruction, while the āchārya was a teacher of discipline, i.e., one who taught pupils rules and ceremonies.<sup>8</sup>

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1. EI, XV p. 54, 1053 A.D.

2. EI, XX, 6, 1012 A.D.

3. SII, XI (i) 116, 1075 A.D.

4. SII, XX, 83, 1123 A.D.

5. HAS, VII. ii 1058 A.D.

6. EI, IV p. 60 945 A.D.

7. Agrawala, V.S. India as described by Manu, Varanasi, 1970, p. 10.

8. Takakusu, J. Op. Cit, pp. 117-118.

Apparently, it looked as though the Sikshāguru and the Dhikshāguru were the same. But if carefully examined, it will be seen that there was distinction between the two gurus, the Dhikshāguru initiated his disciples, while the Sikshāguru gave them education. Sometimes one and the same guru might act both as Sikshāguru and Dikshāguru. But at other times, the two gurus were two different individuals. For example, we find the names of the two gurus of the Chālukya king, Vikramāditya-I are mentioned in the Amudalpaḍu plates<sup>1</sup> and Talamanchi plates.<sup>2</sup> The first plate mentions Sudarśanāchārya who was Vikramāditya's dikshāguru. In the Talamanchi plates, we find the mention of Meghāchārya, who is described as the preceptor of the king. This is stated by Sircar thus - ".....It may be suggested that Meghāchārya was the king's Sikshāguru just as Sudarśanāchārya was his dikshāguru".<sup>3</sup>

An inscription dated 1229 A.D. from Saundatti in Belgaum district, states that Mūnichandra was a guru of the Ratta king, Kārtavyarya and was also a guru and minister of his son, Lakshmidēva. He taught Lakshmidēva the use of weapons as well as scriptures.<sup>4</sup>

1. EI, XXXII pp. 175-84, 660 A.D.

2. Ibid, IX pp. 98-102, 660 A.D.

3. Ibid,

4. SII, XX p. 304 (11-8-9) 1228 A.D.

Guruvādaṁ Kārtavyarya kṣhitipatigenasum mantradiṁ  
tane śikṣhā  
guruvādaṁ śāstra śāstra stiraparīṇatīyōl  
lakshmidēvaṅge dikṣhā  
guruvādaṁ prājyārājya paharaṇade  
parakṣhoṇi pātargenal kel  
gurusabdaṁ vāchya māytallade varamuni  
chandrangide desegayte.

The distinction between the akkariga and the bhaṭṭa may be noted here.

In the Kotavumachige inscription,<sup>1</sup> mention is made of a bhaṭṭa and an akkariga. The bhaṭṭa was teaching Nyāsa and Prabhākara to the students while the akkariga taught subjects like Mathematics and Astronomy. In the details of grants made to them we find that the bhaṭṭa received more shares than the akkariga, i.e., akkariga received 25 mattars of land and a house site whereas the bhaṭṭa received 50 mattars of land and a house site. It was further stipulated that the former was to feed his students once a day, expenses towards which were to be obviously met from out of the grant made to him while there was no such condition attached to the grant made to the bhaṭṭa. This would indicate that the bhaṭṭa was a teacher of higher education, compared to the akkariga. He would specialise himself in certain branches of learning whereas the akkariga taught the basic subjects like Mathematics and Astronomy which were essential for students of those days.

The difference between the two types of teachers called bhaṭṭa and Ōjha is described in another inscription like this. The bhaṭṭas who taught the tapasvins (celibates) received a donation of

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1. EI, XX, pp. 64-70, 1072 A.D.

only 8 mattars of land. This difference between the donations of land shows that of the two kinds of teachers, the bhattas gave higher education, while the Ōjhas gave primary education.<sup>1</sup> It also indicates the difference in their pay scales.

Vyākḥatri in Nāgāi, according to the description in the epigraph was a teacher.<sup>2</sup> In a Sālōṭagi inscription, he seems to have been a superintendent or head of that great educational centre receiving a sumptuous remuneration of five hundred nivartanas.<sup>3</sup> He is the only teacher important enough to be mentioned in that inscription.

#### (G) ENDOWMENTS TO TEACHERS

In ancient and medieval Karnāṭaka, a teacher's income consisted of presents made to him on occasions of festivals, religious ceremonies and sacrifices and voluntary gifts given by members of the royal family and other bodies and individuals.

Further, there was a difference in the emoluments of Primary and Secondary teachers from centre to centre. For example,

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1. EI, XV p. 87, 1058 A.D.
  2. HAS, VIII Ins. B. 1058 A.D.
  3. EI, IV p. 60, 945 A.D.

the pay of a primary school teacher was five gadyānas, in terms of the gadyānas, in the agrahāra of Tālagunda,<sup>1</sup> while it was 12 gadyānas in the agrahāra of Narasimhapur.<sup>2</sup> In the agrahāra of Deggava only one and a half vritti were given to a teacher engaged in the teaching of children.<sup>3</sup> But in the agrahāra of Tumbal 12 gadyānas were given to such a teacher.<sup>4</sup> This is a clear proof to show that there was a difference in the pay of teachers working in different educational centres. This was case as there was no uniform system and also payments were made both in cash and kind.

The relation between a teacher a pupil was not based only on financial give and take, but it was based on more mutual appreciation and understanding. This religious type of relation was a cause which made both of them re-pay the debt of rishi by acquiring spiritual knowledge. It is stated by Manu that a pupil should not pay anything to his teacher before he finishes his education.<sup>5</sup> In the Malavikāgnimitram, Kālidāsa says that "The person.... whose learning is only for (earning) a livelihood (people) call him a merchant who has his learning as a commodity for sale."<sup>6</sup>

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1. EC, V AK 138, 1174 A.D.

2. Ibid., VII SK 185, 1158 A.D.

3. JBBRAS. IX p. 275, 1169 A.D.

4. SII. IX (i) 175, 1107 A.D.

5. Chakrakodi Isvarasastri, Manusmriti, Dharwad, 1982, p.84.

6. Kalidasa, Malavikāgnimitram, Bangalore, 1949, p. 86.



In the Jātakas, the situation was reverse that is, the students were usually admitted to instruction by their teachers on payment in advance of their entire tuition fees. A definite sum seems to have been fixed for the purpose at Taxila, amounting to 1000 pieces of coins.<sup>1</sup>

There was a difference in the pay given to teachers, as it was done in proportion to the income of different educational centres. The income was either in the forms of land or money or other kinds. Several examples of this are found in inscriptions -

A twelfth century epigraph from Kalkēri in Sindgi taluka of Bijāpur district, describes the gift of land as Bhāṭṭavṛitti, and lands earmarked severally for teaching Nyāsa, Prabhākara, Vēdānta, Rgvēda, Pūrāṇa, etc..

"bhāṭṭavṛitti Nyāsadere mattaru 15  
haral mattaru 10 prabhākaradere matta 20  
paral-matta 10 vēdāntadere matta 15  
haral-mattaru 10 Rīgvēdadere matta 15  
haral-mattaru 10 purāṇdere mattaru 15  
haral-matta 15.<sup>2</sup>

The emoluments given to teachers in the agrahāra of Tālagunda in Shimoga district were as follows:-

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1. Mookerji, R.K. Op. Cit, p. 479.
  2. SII, XX 300, 12th century A.D.

<u>Subjects</u>	<u>Annual Remuneration</u>
1. For teaching Rigvēda-Khaṇḍika	$\frac{1}{2}$ mattar
2. Yajurvēda-Pada-Khaṇḍika	$\frac{1}{2}$ mattar
3. Kalpa Khaṇḍika	$\frac{1}{2}$ mattar
4. Saṃavēda-Khaṇḍika	$\frac{1}{2}$ mattar
5. Śabda-śāstra	$\frac{1}{2}$ mattar
6. Rūpāvatāra-Nyāsa	$\frac{1}{2}$ mattar
7. Prabhākara-Vēdānta	$\frac{1}{2}$ mattar
8. Vēdānta	$\frac{1}{2}$ mattar
9. Kannaḍa teacher	5 gadyāṇa and 6 Khandaga Bhatta <sup>1</sup>

At the ghatika of Nāgāvi two hundred scholars studied Vedas and fifty-two studied the Śāstras. Three teachers of the Vedas and three Śāstra teachers formed the main staff including a librarian called Sarasvatibhandārigar and a ghatikāprahāri. Land was allocated for their maintenance as follows.

30	<u>mattars</u>	of land to the expounder of <u>Bhattadarsana</u>
30	"	" " " <u>Nyāsa</u>
45	"	" " " <u>Prabhākara</u>
30	"	" " " Librarian
30	"	" " " The <u>ghatikā-prahāri</u>
and 1000	"	" for the maintenance of the students <sup>2</sup>

1. EI. XXV p. 319, 988 A.D

2. HAS. VIII Ins. B.P. 15, 1058 A.D.

If we look at the donations made to teachers who were working in Nāgāi and Kalakeri, we find that there was a difference in pay from one subject teacher to another. It is clear from the evidence that the teacher who taught the Prabhākara darśana, got highest pay. From this it can be safely inferred that the pay given to the teacher of Prabhākara-darśana was the highest as it might have been the most difficult or the advanced or abstract subject.

An inscription found in the agrahāra of Tumbala in Adoni taluka states that the pay given to teachers there was in the form of money as follows:

- 8 gadyānas to the teacher of Commentaries,
- 8 gadyānas to the Purāṇa reader,
- 12 gadyānas to the teacher of the Khandikas of the Rigvēda and the Yajurveda.
- 2 gadyānas to the keeper of the sacred fire, in all  
30 gadyānas.<sup>1</sup>

The pay of teachers was also made in kind as well as cash. This is mentioned in an inscription pertaining to the agrahāra of Talagunda. Therein it is said that six Khanduga (of paddy?) and five gadyānas were given to the Kannaḍa teacher.<sup>2</sup>

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1. SII, IX (i) 175, 1107 A.D.

2. EC, VII SK 185, 1158 A.D.

A record from Nidgundi in Rön taluka in Dhārwaḍ district states that Dandanāyaka Jannamayya, donated the village Kallamanapalli to the teacher, who taught the students at Tripurusha temple in that place.<sup>1</sup>

### (I) THE TEACHER PUPIL RELATION

The teacher pupil relation is one of the most important aspects of education of any period and country. In ancient Karnāṭaka there was direct relation between teacher and pupils. As a result of it, the influence of the teacher's personality and character was possible on students. Another point view was that the number of teachers who could influence the students by their ideal characters etc., was great. In ancient Karnāṭaka, the teacher was devoted and the number of students admitted was small. And there was direct interaction between the teacher and students resulting in the all-round growth of the personality of students.

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1. SII, XV 2, 1074 A.D.

Valli-Yōduva-māṇlgalgam-vakkhāṇisuvupādyā-yaragaṁ  
Banavāsiya-baliya-Bankāpurada nene (veedi) noḷ....  
baliya Kallamana Palliyaṁ Tribhogā-bhyantarasiidhiyīm  
sarvvanamaśyava-srimadbuvanaikamaṁ.

In the Taittirīya Upanishad it is mentioned that the teachers and students lived together, and so identified themselves with one another as to be able to pray as follows:-

"Sahanāvavatu, saha nau bhunaktu, saha vīryam  
karavāvahai, tejasvīnav adhitam astu, mā  
vidviṣāvahai, auṁ śāntih, śāntih, śāntih".<sup>1</sup>

"May He protect us both. May He be pleased with us both. May we work together with vigour; may our study make us illumined. May there be no dislike between us. Aum, peace, peace, peace."

As noted earlier I-Tsing observed that the relationship between teacher and his students was on the lines of the Vinaya rules. "The day begins with the pupil supplying his teacher with tooth-wood, basin with water, and towel. He then walks round the temple and worships the image, returns and makes inquiries of his teacher about his health. Next the pupil goes to salute his senior who stay in the neighbouring apartments. Afterwards he reads a portion of the scripture and reflects on what he has learnt. he acquires new knowledge day by day and searches into old subjects

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1. Radhakrishnan, S. Op. Cit., p. 541.

month after month without losing a minute.<sup>1</sup> He further says that "The new knowledge is, of course, acquired with the help of the teacher who selecting some passages from the Tripitakas, gives a lesson in a way that suits circumstances, and does not pass any fact or theory unexplained."<sup>2</sup>

We come across, the usage of two terms Antēvāsin<sup>3</sup> and Chātra<sup>4</sup> in inscriptions as equal to a student or pupil. This shows that both the teacher and the pupils lived near each other and under the same roof. This automatically resulted in a close relation between the teacher and pupils as that between the father and his children. We find that donations were also made to the maintenance of pupils, when they were given to the teachers. An inscription dated 1058 A.D. from Sūḍi, in Dhārwād district mentions that two hundred mattars of land was donated to the pupils for their boarding and lodging.<sup>5</sup> In another inscription it is stated that the donation was given to students for their education.<sup>6</sup> In yet another inscription it is recorded that 12 mattars of land was donated for the sake of education of pupils.<sup>7</sup>

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1. Takakusa, J. Op. Cit., p. 117.

2. Ibid, p. 120.

3. EC, VII Nr 40, 1087 A.D.

4. EC, V BL 104 1220 A.D. and EI XIII, p. 283.

5. EI, XV p. 87 1058 A.D.

6. SII, IX' (i) 186, 1111 A.D.

7. IA, XII p. 257 945 A.D.

Keshōja who was the teacher of the matha in the agrahāra of Jambura had given donations to the pupils therein. The details of the donations made to them are 16 gadyānas for salt and oil, 12 for 16 clothes, 4 for cowdung wash, 2 for food, 2 for plates and 2 for pickles and there all together 38 gadyānas.

"Uttarāyaṇa Sankrānti Ādityavāradaṇḍu  
agnisṭageyadharmakkendu biṭṭa Kaldaleya  
keyi tamma mūvattu tamma mathada māṇigaḷ ge  
uppuṇṇege-gadyāṇam padināru kappadaḷke  
gadyāṇam panneradu endirenge gadyāṇanāḷky  
apara-pakshada pañchameya bhōjanakke gadyāṇa  
eradu taligege gadyāṇam eradu uppinkāyge  
gadyāṇa eradu antu gadyāṇa 38."<sup>1</sup>

Such donations helped the maintenance of the pupils. It is really heartening to find a rare feature to such separate donations each for providing salt and pickle.

In the inscription of Koṭavumachige the relation between the teacher and his pupil is stated, wherein there was no separate grant of land for boarding, lodging and clothing of the pupils who received primary education. The responsibility of giving one meal and clothes to the pupils was left to the teacher Akkariga, Nāgadēsiga, but the pupils who received education in Nyāsa and Prabhākara need not depend on their teachers for their teachers for

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1. EC. VII SK 74, 1010 A.D.

for their meals and clothes. A separate donation of 25 mattars of lands was given to them for their livelihood.<sup>1</sup>

#### (J) SOME PROMINENT TEACHERS

Inscriptions of ancient Karnataka give us several names of teachers who belonged to different lineages of gurus. We may find, nearly 200 Jaina gurus mentioned in the Śravaṇabelgoḷa inscriptions. Like-wise, we come across the lineage of ten gurus belonging to the Kōḍimaṭha in Balligāve. Thus, there were a number of gurus belonging to different regions according to the inscriptions in Karnāṭaka.

The gurus who were incharge of these maṭhas or basadis were the religious gurus themselves. But in addition to that they were also looking after the administration of the maṭhas and teaching students. This is borne out by inscriptions. For example, in 1123 A.D. guru or the Āchārya of Rammēśvara-matha at Pulagere learned under the scholar Sōmavēdi and remained a celibate throughout. He instructed his pupils in the Kaumāravṃyākaraṇa.<sup>2</sup>

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1. EI, XX pp. 64-70 1072 A.D.

2. SII, XX 83, 1123 A.D.



The heads of temples were no doubt, gurus of their own pupils, but sometimes they were gurus to king's administrators also. For instance in 730 A.D., Niravaidya Paṇḍita who was a religious guru of Chālukya Vijayāditya, gave religious inscription to Vijayaditya who made a gift of the village called 'Kadamba' to the Śankajinēndra basadi and to a school there.<sup>1</sup>

Vāmaśakti II, the great āchārya of the Koḍimaṭha was also called Rājaguru in several records dated between 1154 A.D. and 1183 A.D. during the reigns of the Kalachūri rulers like Bijjala, Sōmeśvaraḍēva and Āhava-malladēva and the Hoysala Viraballala.

It is known from an inscription of 1229 A.D. that Munichandra, who was a guru of the Raṭṭa king Kartyavirya, and his son Lakshmidēva and also a minister and being a man of great prowess earned the title Raṭṭarājya Pratishtāchārya. It is also observed that this Munichandra had two ministers under him by name Santināthanaga and Mallikarjuna.

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1. SII, XX, 6, 730 A.D.

2. EC, VII SK 92, 1168 A.D. 96, 1179 A.D. and 97, 101, 1162 A.D. and 105, 1193 A.D.

Thus, it is clear that the religious gurus were both the heads of the mathas and temples and at the same time acted as teacher to those who approached them for education. Another inscription records that the āchārya of Balligāve was a teacher to the students living there as well as the head of the Kodimaṭha.<sup>1</sup> A brief sketch of the life and achievements of some of the prominent teachers of Karnāṭaka will certainly complete the foregoing account.

#### (1) VĀDIGANGAL BHATṬA

Vādigangal Bhaṭṭa was a great teacher and scholar under the Gangas. he was born in the agrahāra Pippala, situated in the Virāṭadēsa. He was the grand-son of Sridharabhata, son of Ayyanabhata. His first name was Manjaraya, later it was changed to Vādigangal Bhaṭṭa. The Kudlur plates of the Ganga king Mārasimha III describe him as a rājaguru. The plates while referring to his scholarship record that he was well-versed in three schools of logic and also in Lōkayata sāṅkya, Vedānta and Buddhist philosophy, apart from his deep knowledge in Jainism. It is further said that he was the author of a grammatical system and was a great authority in this branch of knowledge. He destroyed

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1. Ibid.,

the mass of darkness in arrogant scholars by the resplendent learning.<sup>1</sup>

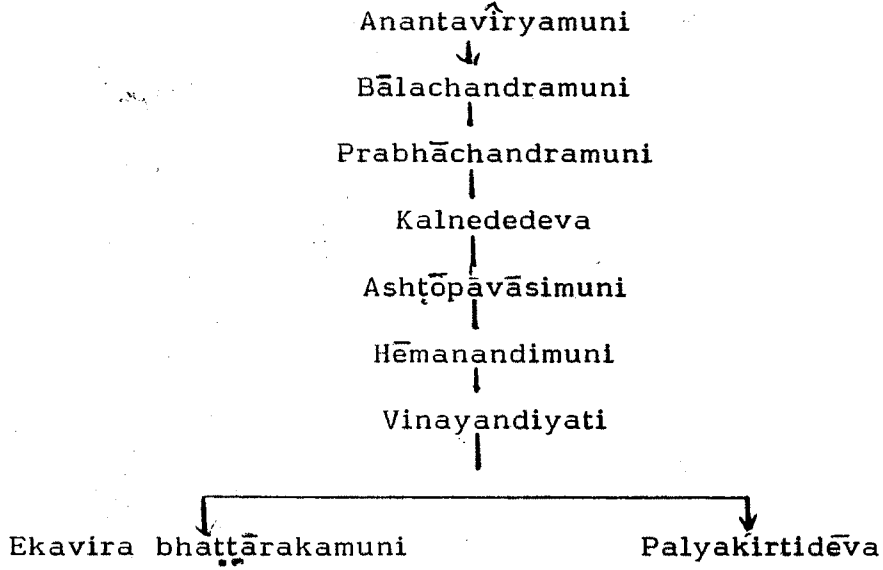
Mārasimha granted to him the village named Bāgeyur included in the Bādagare three-hundred of the Punnaṭu six-thousand in Gangavadi. The income of the village was 20 gadyānas in cash 92 Khandugas in grain.<sup>2</sup>

## (2) ANANTAVIRYAMUNI

An inscription of 1024 A.D. from Marol in Bijapur district tells us about Anantavīryamuni, a Jaina teacher well-versed in Vyākarna (Grammar) Nighanṭu (Lexicon), Gaṇita (Mathematics), Vātsyāyana (Erotics), Jyōtisa (Astrology), Śakuna (Omens), Chandas (Prosody), Manu (Law), Gandharva (Music and Dance), Alaṃkāra (Rhetoric), Māhākavya Nāṭaka (Poetry and Drama), Ādhyatmika (Philosophy), Arthaśāstra (Science of Polity), Siddhānta and Purāṇas.<sup>3</sup> He was the teacher of renowned teachers like Gaṇakīrti Sidhānti, Bhaṭṭāraka and Dēvakīrti.

A record<sup>4</sup> of 1118 A.D. describes the lineage of Anantavīryamuni as follows:

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1. MAR. 1921, 962-63 A.D.
  2. Ibid.,
  3. SII, XI, (i) 61, 1024 A.D.
  4. EC, VII Ng 33, 1118 A.D.



### (3) DIVĀKARANANDI

Divākaranandi was another great Jaina teacher of 11th century A.D. A record of 1123 A.D. from Śravanabelgola described Divākaranandi as the abode of three sciences owing to his great proficiency in grammar, logic and philosophy.<sup>1</sup> It is mentioned in the Nagara inscription dated 1062 A.D. that he wrote commentary in Kannada on the Tattwārthasūtras of Kundakunda.<sup>2</sup>

Another inscription from the same place mentions that he was a teacher of Pattanaśvāmi Nōkka and Sakalachandra. He had the title Uphaya Sidahanta Ratnākara<sup>3</sup> indicating his vast scholarship.

1. EC. II 135, 1123 A.D.

2. Ibid., VIII Ng 57, 1062 A.D.

3. Ibid., 58, 1062 A.D.

## (4) SŌMĒSVARA PANDITA

Sŏmĕśvara Pandita was the third guru of the Kodimaṭha of Balligave. This maṭha was the most celebrated one in Karnāṭaka. An inscription dated 1094 A.D. states that Sŏmĕśvara Panditadēva was the chief disciple of Śrikanṭha, who was himself a senior disciple of Kēdārasakti.<sup>1</sup> The same record states that he was proficient in philosophy, logic, grammar, poetry, drama, music and many other branches of literature and learning.<sup>2</sup> He is further described as proficient in the doctrines of the Jainas, Lokayatas and Buddhists, Sāṅkhya, Yōga Mimāṃsa, Nyāya, Vaiśeṣika, Vyākaraṇa and Sakalasiddhānta.<sup>3</sup>

## (5) SŌMĒSVARA BHATṬŌPADHYĀYA

Sŏmĕśvara Bhattōpādhyāya was a great teacher of the 11th century A.D. He was greatly respected in Chālukya Vikramādityas court. he was not only a teacher but also a dandanāyaak, and mahāmatya and also an officer in charge of dharmādhikāra. The king Vikramāditya placed all his material resources at his disposal.<sup>4</sup>

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1. EC. VII SK 94, 1094 A.D.

2. Ibid.,

3. Ibid., pp 98-99, 1113 A.D.

4. EI. XV p. 352-354. 1098 A.D.

He built halls of instruction in every cities. In his kingdom discourses were held on Vēda, Śāstra and on the lore of the sun and the moon from his own resources. At Lokkigundi he established a school for those who were specialised in Prabhākara Mimāṃsa.<sup>1</sup> He was also appointed as the Superintendent of Religious Affairs. ("rajña tēna niyuktō-bhudhdharṃa-karyyeshu dharmma-vit kaschid-vidvajjan adhāro yasyeme purba-pūruṣhah").

He was the most erudite of scholars, scholars came to consult him before reaching a decision on points of law or on the Pada and Karama of the texts of Rigvēda. He was also a master of all branches of learning, sacred and secular.<sup>3</sup>

#### (6) GUNANANDI PANDITA

Guṇanandi Pandita was yet another great teacher of the 11th century A.D. An inscription dated 1115 A.D. from Sravanabelgola describes him as well-versed in all the branches of learning prevalent, including tarkka, Vyākaraṇa, Śāstra sāhitya,

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1. Ibid.,  
Vidvat sahasraṃ upalabya hi Lokki  
gundyaṃ bhasvat sahasram idam itya  
numaya bhaśa prabhākariṃ  
prahitavan iha vrittīm arham.  
Sōmēśvarayya iti sarvva-jana-prasiddhah.
  2. Ibid.,
  3. Ibid.,

etc..<sup>1</sup> He had three hundred pupils studying under him. Among them Dēvēndramuninātha was a great desciple<sup>2</sup>. Another record from the same place also describes him as a great scholar, well-versed in all the branches of learning.<sup>3</sup>

### (7) VĀMAŚAKTI II

Vāmaśakti II was the last great āchārya of Kōḍimatha. He was the senior desciple of Gautama. He was also called Rājaguru in seven grants dated between 1159 A.D. and 1183 A.D. during the reigns of the Kalachūris kings like Bijjala, Sōmēśvaradēva and Āhavamalladēva and the Hoysala Viraballāla II.<sup>4</sup>

An inscription dated 1168 A.D. describes him as being "a very Paṇini in Grammar, a very Śribhusanāchārya in philosophy and polity, a very Bharata in the nāṭya and the science of music, a very Subandhu in poetical composition, a very Lakulesvara in Siddhāntha and a very Skanda in Śiva devotion."<sup>5</sup>

Another inscription dated 1192 A.D. from the same place describes him as the master of all kinds of spells.<sup>6</sup> (Visistha nanamantra sādhaka

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1. EC. II Sb 156, 1115 A.D.

2. Ibid., 73, 1176 A.D.

3. Ibid.

4. EC SK, 92, 96, 97, 101, 105 and 150,  
"Śrīmadrājaguru vāmaśaktidēvara" "Rājagururyyartha  
kathitah. Śrīvama Śaktiryyati".

5. EC VII SK 92, 1168 A.D.

6. Ibid., 105, 1192 A.D.

## (8) ACHALA PRAKĀSHA SWĀMI

Achala Prakāsha Swāmi was another great teacher in medieval Karnāṭaka. He was a highly honoured teacher of the Hoysala King Ballāḷa II. An undated inscription of Ballāḷa II from Śāntigrāma in Hāssan taluka and district describes him as well-versed in all the branches of learning then prevalent, including the study of the Vēdas, Vēdanta, Śāstra, Tarka, Vyākaraṇa, Purāṇas, Poetry, Drama, Vātsyāyana, Prosody, Figures of speech, fine arts, mantra, tantra, mathematics, music, architecture etc..<sup>1</sup> He also seems to have been highly skilled in all Yogas and Yōgāsanas and was further, called a great master of Yōgics. The passage runs thus -

"manēka-vēda vēdānta śāstra tarakka  
tantra byākaraṇa śmṛiti pūrāṇa kābya  
nāṭaka bharata vātsyāyana chchhandōlām̐kāra  
kalākōvidaruṁ Hiraṇyagarbha kapila, patānjali-  
dyaneka, yōga, yōgaṅga parāṁgataruṁ, appa  
Achala Prakāśasvamiḡaḷu."<sup>2</sup>

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1. MAR. 1940, pp. 98-99, Ballāḷa II Undated.

2. Ibid.



## SECTION II

## STUDENTS

It was natural that a student himself has a focal point in any educational set up. No educational programme could be thought of in the absence of students. The teacher, the taught and the subjects of study happen to be the three important components of the educational institutions. Any Educational activity would be impossible in the absence of one of these three factors.

The pupil used to go to a teacher for learning and learnt from him living under the same roof. But this gurukula system is not mentioned so much in inscriptions. Yet we come across two inscriptions. One at Pulagēre<sup>1</sup> and another at Belgaum,<sup>2</sup> in which we find the word gurukula being mentioned. From this it can be easily inferred that there was a system of education according to which the student used to stay with his teacher, serve him with heart and soul and get knowledge from him. In several inscriptions we come across the term antevāsi which means 'living near'. This is more often seen in the Jaina system than in the other systems. The following lines in Sanskrit inscribed in the record of 730 A.D. viz., 'Śrīpūjyapādasyantēvāsinah Udayadēva Panditasya śriniravadya Panditakhyati Patih.'<sup>3</sup> meaning that

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1. SII. XX 6, 730 A.D.  
Gurukulā-nvayaventendode.
  2. EI. XIII p. 28 1204 A.D.  
Śrīkaraṇādhipana Bhichāṇana Gurukuladolōkolama  
Suchāritra Vivēkanammalādhirīdeva munipannedore.
  3. SII. XX 6, 730 A.D.

Udayadeva Pandita was a student of Pūjyapada and lived with him under the same roof, served his teacher with all devotion and love are of great significance. There was a tradition to mention one's guru's name whenever the Panditas introduced themselves. The same is true of this famous greek philosophers like Plato and others. Plato felt great pride in introducing himself as the disciple of Socrates. Similarly, Aristotle took pride in introducing himself as the disciple of Plato. In the same way the āchāryas of Pulagēre, Sravanabelagola and Kodimatha were proud of declaring the names of their gurus while introducing themselves.

#### (a) THE QUALIFICATIONS OF STUDENTS

The ideal that a pupil should possess, are graphically described by the great Vedanta Desik ' thus - "An ideal pupil should have been intellect, mild-nature, conduct, that is in accordance with the rules laid down in the scriptures pertaining to different castes and stages in life, interest to know the true nature of things, interest in listening, egolessness etc.. He should be inclined to ask pertinent questions as well as to offer his salutations to his guru. He should have peace of mind, sense-control and be free from jealousy. He should take shelter under his guru, and have full faith in what his guru teaches him. After thoroughly examining the pupil the teacher will accept him as a

pupil and instruct him in all the arts of teaching.<sup>1</sup> Such pupils were found to be there, from ancient times, which has been made clear in our study from the beginning. Agnibhūti and Vāyubhūti referred to above, and who are mentioned in the Vaddaradhane as pupils of Sūryamitra,<sup>2</sup> may be cited here as examples of ideal pupils.

(b) CATEGORIES OF STUDENTS

The students studying at the śāles, mathas, ghatikas, agrahāras and brahmapuris are termed differently.

The Rāmāyana<sup>3</sup> mentions three kinds of students or snātakas, the Vidyā-snātaka, the Vrata-snātaka and the vidyavrata-snātaka.

The Vidya snātaka was one who ended his student career as soon as his studies were completed but before he had been able to fulfil the vratas or vows laid down for the brahmacāri.

The Vrata-snātaka on the other hand was one who had fulfilled all the Vratas satisfactorily but had not completed his studies.

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1. Narayanacharya, K.S. Op. Cit; p. 80.

2. Narasihacharya, D.L. Vaddārādhane, p. 3.

3. Vyas, S.N. Op. Cit, p. 70.

The Vidyā-vrata-snātaka was one who ended his student career after completing both his studies and fulfilling his vratas.

In inscriptions students are referred to as antēvāsi,<sup>1</sup> māni,<sup>2</sup> chāttra,<sup>3</sup> vidyārthi,<sup>4</sup> brahmachāri<sup>5</sup> etc.. There were students who studied at temples and they were termed as Vidyārthi-tapōdhanar<sup>5</sup> and students for life were also there. They were known as Naishtika Brahmachāris.<sup>6</sup> Inscriptions from Nāgai, further tells us about snātakas, hamsas, paramahamsas, ēkadandis, tridandas<sup>7</sup> who lived on the same campus of the educational institution there.

Terms like Chhātra and Vidyārthi are too well-known to need explanation. The word māni is derived from manavakā or manava used by Pāṇini, in the sense of a student.<sup>8</sup>

I-Tsang also refers to Manvas as a class of students, in Buddhist monasteries.<sup>9</sup> In ancient Karnāṭaka, also the term was

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1. SII. XX 6, 730 and KI VI 30 1188 A.D. etc.
  2. EC. XI Dg 133, 1071 A.D. SII XVIII 121, 1170 A.D.
  3. EI. XII p. 283 1077 A.D. SII XI (i) 97, 1062 A.D. etc.
  4. SII IX (i) 135 1071 A.D. and SII XX 68, 1085 A.D.
  5. EI. XX p. 67, 1012 A.D.
  6. HAS. VIII Ins. B. 1058 A.D.
  7. Ibid., and EC. VIII SK 102 1162 A.D.
  8. Agrawal, V.S. India as known to Pāṇini, Lucknow, 1953, p. 281.
  9. Takakasu, J. Op. Cit; pp. 105-106.

used to denote a student, and manis are mentioned along with Vidyārthis. This word is still in vogue in North and South Kanara districts, in Karnāṭaka. Where young boys are called manis. It seems reasonable to interpret manī as a primary school student at a higher level. Though the Nāgāi inscription calls students as ghaligēya maniyar.

Vidyārthi Tapōdhanars were student - ascetics, who studied with other students under a common guru, in a common institution. Snātakas were students who had completed general education and were specialised in some higher subject. Snāna or Samāvarthana in vedic times signified the end of brahmachārya or celibate stage of life, the termination of the educational course.

From Mitākshara, we learn that brahmachārins of two kinds existed viz., naishthika or perennial students, who would imbibe knowledge for the sake of knowledge, and upakurvan, who would study for some years and then marry, in order to confer the benefit of male progeny of their families.<sup>1</sup> According to Altekar, the primary motive of the naishtnika brahmachāris was spiritual salvation, but it was to be achieved not by penance or meditation, but by dedication to a life of chastity, and to the cause of the

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1. Kane, P.V. History of Dharmashāstra, Vol. III, p. 764-65.

sacred lore.<sup>1</sup> This class students seems to have been highly respected during the period under study and inscriptions frequently refer to them. The institutions governed by such people were called Naishthika-sthānas.<sup>2</sup>

### (C) STUDENTS FROM FAR AND NEAR

We find that pupils of foreign countries were also studying along with the local pupils in different centres of learning in ancient India, viz., Nāḷanda, Taxila Odantapuri and others. For example, we may note here that Hiuen Tsiang, I-Tsing were studying in the Nāḷanda University along with local pupils. Karnāṭaka was no exception to it. From our study it can be seen that there were students of different regions and nations studying together in the famous centres of learning which were called ghatikas, agrahāras and brahmapuris. In inscriptions local students are referred to as Dēsiḡa Chāṭtras<sup>3</sup> and foreign students as Pravāsiḡa Chāṭtras.<sup>4</sup> Another inscription states that pupils coming from different countries were studying there. It can be inferred that students of different countries come for pursuing their studies at ancient Indian centres of learning.<sup>5</sup>

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1. Altekar, Education. p. 94.

2. EI. XV p. 60, 1058 A.D.

3. SII. IX 81, 1081 A.D.

4. EI. XV p. 87, 1058 A.D.

5. EC. XV p. 87, 1058 A.D.

An inscription dated 1058 A.D. from Sudi, states that Somesvara Pandita who was a teacher in Sūdi was well-known for his Tapassu (austerity), good character, skill in teaching, and for all the superior virtues, while other famous yatis were lacking in one thing or other in the world. Further, it states that he was respected and worshipped by many kings, that he was the crest-jeel of Vaiśeṣika dharṣhana, pierce-sun to the lotus called Nayāyika etc.. It is really a high praise found in respect of Somesvara Pandita, who had students coming from all the corners of the world.<sup>1</sup>

We find that donations were also made for providing students with food, clothing and lodging, when such gifts were made to maths and temples. Therein it is mentioned that the donations were meant providing boarding and lodging facilities to the Deśigachatras.<sup>2</sup> Another inscription states in the same tone that 13 Kammagaddya were sufficient for the shelter and food to the travellers. Here travellers definitely meant foreign students.<sup>3</sup>

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1. EI, XV p. 87, 1058 A.D.

2. SII. IX, 80, 1018 A.D.

3. KI. Vol. IV, 25, 1045 A.D.

Another epigraph dated A.D. 1089 states that the mahājanas of the agrahāra of Begūra made gifts for the sake of food grains for the Dēśiga and Pravāśiga chātras. From this it becomes clear that there were foreign students staying along with the local students in different agrahāras and the like.<sup>1</sup> Amongst foreigners, all of them, might not be students, because it was possible that foreign travellers who visited religious centres might also be taking their food in the mathas and temples. Hence, donations were made even for providing boarding and lodging facilities to such foreign visitors.

These different categories of students together led a community life, in big educational centres like Sālōtagi, Sūdi, Nāgāvi, Bēgur, Tintani etc.. The Sālōtagi inscription refers to the student community as Sālāvidyārthi Sangha.<sup>2</sup>

An inscription from Sūdi dated 1058 A.D. they are mentioned as Viśva Vidyārthi<sup>3</sup> and the above mentioned Pravāśigar<sup>4</sup> and Pravāśiga Chhātra.<sup>5</sup> It is possible that they had a sort of their own organisation, supervised by the personnel of the educational centre or temple.

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1. EC. VII SK. 14, 1089 A.D.

2. EI. IV 60, 945 A.D.

3. EI. XV p. 60, 1058 A.D.

4. EC. VII SK. 14, 1089 A.D.

5. KI. IV 25, 1045 A.D.



## (d) STRENGTH OF STUDENTS

It is very difficult to say how many students studied in an education centre, or under a teacher. But, it seems there was no hard and fast rule regarding the number of students studying under a teacher. In the Tālagunda education centre there were 12 students studying under a teacher. In the Narasingapur<sup>1</sup> agrahāra there were about 12 students who were kept under the care of a single teacher in the primary section. In the agrahāra of Jambur,<sup>2</sup> Kēśav<sup>3</sup>oja donated sixteen pieces of cloth and 12 gadyāna, indicating that about 16 students studied under a teacher there.

In the ghatikās which were higher centres of learning, there were more students. In the Nagavi ghatikā, two hundred students studied Vēdas and fifty-two studied the Śāstras. In the same place another inscription mentions that four-hundred students, of whom one hundred were studying Sūkra, one hundred Vyāsa another hundred Manu. The damaged condition of the record does not enable us to determine what the fourth hundred students studied.<sup>3</sup> In the ghatikā of Tintanīśirivāra 100 students studied under one teacher.<sup>4</sup> An inscription from Śravanabelgola dated

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1. EC V AK 138 1174 A.D.

2. EC VII SK 74, 1010 A.D.

3. HAS VIII Ins. D. p. 39, 1058 A.D.

4. Nagaraja, M.S. and Ramesh, K.V. Op. Cit. p. 58.

1100 A.D. reference is made to Chaturmūkha who had about 84 students under him.<sup>1</sup> Another record from the same place dated 1115 A.D. says that Gunanandi Pandita had 300 students.<sup>2</sup>

From these instances it becomes clear that a teacher could enroll as many students as he was able to manage to the best.

#### (e) DUTIES OF STUDENTS

Students had to perform certain duties in their everyday life. According to Manu<sup>3</sup> students got up before their teacher early in the morning. After performing ablutions, he attended to sandhya and Agnihōtra performances. The duty of tending the fire by adding fuel to it, was very obligatory and a week's neglect of it made the student an Avakirni. He then attended to his sradhyaya after which he begged his own food, and whatever he got, placed it before the teacher. After taking food a little rest was allowed. The remainder of the day was occupied in studying or doing work as the teacher directed. In the evening, the routine of meditation and havana were repeated. At night the student slept after the teacher had gone to sleep on the bed of hard ground. He was to conserve his creative power as much as possible, avoiding impurity in

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1. EC, II Sb. 69, 1100 A.D.

2. Ibid., 65, 1176 A.D. and 127, 1115 A.D.

3. Agrawala, V.S. India As Described by Manu, Varanasi, 1970, p. 12.

thought, word, and deed. The student was made to realise that the basic principle of all intellectual and moral progress was brahmachārya, which consisted of perfect control over the senses.

According to Kautilya the duties of a student comprised of:

1. Repetition of sacred texts,
2. Worship of fire,
3. Ablution,
4. Observance of the vow of begging,
5. Service to the teacher to the end of his life and in his absence to his son or to the fellow desciple.<sup>1</sup>

In the epics duties of a student are explained thus:

"The father and mother only create the body; but the condition derived from the instructions of the preceptor is sacred, undecaying, and immortal." The second step of studentship is the performance of acts as desired by the preceptor at all costs and by all means even at the cost of life or the last penny, by body, mind, and speech. The third step towards the fulfilment of studentship consists in the proper realization by the pupil of the benefits his preceptor confers on him by imparting to him the knowledge which annihilates pain and brings on bliss, the peace

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1. Shama Śāstry (Trby) Kautilya Arthaśāstra, Mysore, 1960 p. 10.

that passeth all understanding. The last step of studentship consists in the pupil not leaving the preceptor's home without first paying off the debt he owes to his preceptor for his gift of knowledge by suitable presents. The pupil must make the presents also in due humility and a spirit of self-effacement, not thinking at all that he is making a gift to his teacher, much less speaking about it."<sup>1</sup> Further, the Māhābhārata refers to a teacher named Dhaumya, who had three disciples named Ūpamanya, Aruṇi and Vēda. Aruṇi of the Pancala country, failing to stop the onrush of water into his teacher's field, laid himself down at the breach in the dyke and continued there for hours until he was discovered there by the teacher, who gave him the title Ūddālaka as he came up in obedience to his call.<sup>2</sup> This one act of the young learner was enough to convince the teacher that his education was complete, and he discharged him at once with the blessings that "All the Vēdas will come out clear to you, and also the whole literature on dharma"; and whoever has read the Upanisads know that Ūddālaka Aruṇi of the Panchala country was one of the greatest seekers of truth, pre-eminent for Brahmavidyā.

The first duty of the student was to go into the woods, collect fuel, and bring it home for tending the sacred fire; next

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1. Mookarji, R.K. Op. Cit., pp. 330-31.

2. Ibid., p. 333.

duty was to tend the teacher's house and cattle; tending the house was training for him in self-help, in dignity of labour, by manual service for his teacher and the student brotherhood. Tending cattle was education through a craft as a part of the highest liberal education. The pupils received a valuable training in the love of the cow as the animal most serviceable to man, and in the industry of rearing cattle and dairy farming, with all the other advantages it gave of outdoor life and robust physical exercise. Another duty was to go out on a daily round of begging for food, developed humility and sense of sacrifice. Students not only begged for food but also went to collect money for their school.

We find an example of begging for food in the story of Sūkumāraswāmi in Vaddārādhane. According to that a woman by name Kāsyapi sent her two sons Agnibhūti and Vāyūbhuti to her elder brother Sūryamitra's house for their education. But they had to beg for their food during the period of their study. They did not get even salt or ghee in their guru's house.<sup>1</sup> This shows that the pupils lived in their guru's house and depended upon begging for their food even though they lived under the same roof with their guru.

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1. Narasihachar, D.L. Vaddārādhane, pp. 3-4.

But we find that separate donations were made for students' food and clothes in some agrahāras, and ghatikās (This matter has been discussed under the title 'Facilities of the students').

In Nayasēnas Dharmāmritam, we come across an incident according to which Pramādhikumara went to Paṭaliputra to learn archery from Drōṇāchārya. Even though his guru asked him to take his food in his home, he did not agree to it, saying that the pupil should accept only that food which comes to him through begging.<sup>1</sup>

On the whole the duties of a pupil can be summed up as follows: The pupil should rise early in the morning. he should work for getting the daily needs of his guru duly fulfilled. Then he should accompany his guru for begging food. Even if the pupil happened to see any defects in his guru, he should not oppose him for those defects, nor complain against him. he should keep his guru's vihāra clean and neat. The pupil should serve his guru alone. The guru also should not accept any body else's service except that of his own pupil. It is not approved by the scriptures. Lastly, if the guru fell ill, the pupil should stay by his bed side till he recovered or breathed his last.

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1. Shamasastri, R. Dharmāmritam, p. 5.

## (f) FACILITIES FOR STUDENTS

Students were satisfactorily supplied with material requirements that they had not to worry about and they could give themselves whole-heartedly to their studies and self-culture. This is the source of the perfection of their studies to which they have arrived.<sup>1</sup> A record from Mārasanahalli dated 1066 A.D. states that a grant was made for the feeding, clothing and medicine of the ascetics and students of the matha attached to the temple of Uttarēśvara.

("Uttarēśvaradēvara mathadalōdu-vakēluva tapōdhanarggaṃ chchātraram-āsanāchchādāna pathyoushadārthamāgi")

Another inscription refer that "Ōduva kelavu vidyārthi tapōdhana rrggaṃ chchātrarggaṃ āsanachchālanakam avargge vakkānisuva battargge."<sup>2</sup> Here the word Kelavu it means only some student get the food and shelter.<sup>3</sup>

An inscription from Jamburu in Shimoga district, dated 1010 A.D. is very interesting in this regard as it refers to grants made to students for different purposes, like, providing salt, oil, cloth, pickles, plates etc..<sup>4</sup>

1. Bela, S. Life of Hiuen Tsiang, London, 1911, p. 113.

2. SII, XX 40, 1066 A.D.

3. IA, VIII p. 20-21.

4. EC, VII SK. 74, 1010 A.D.

-----Adityavārad andu  
agnisṭageyadharmmakkenḍy bitta kaldaleya  
keye tamma mūvattu tamma-mathada mānigalge  
uppu-eṇṇege gadyānaṃ paḍināru kuppadaḍakke  
gadyānaṃ panneradu endirenge gadyāna  
nālku, apara pakshada pañchameya  
bhōjanakke gadyāna eradu tattegege gadyānam eradu  
uppinakāyage gadyāna eradu antu gadyāna muvattentu (38).

It may be accepted as truth when Hiuen-Tsang stated that the students could study with concentration since all their needs and wants were supplied in this way. Now a question arises as to whether all the students lived on donations. It is difficult to accept Altekar's statement that the pupils did not beg for their food during the 10th and 11th centuries A.D. We have already noted the example of Agnibhūti and Vāyūbhuti who belonged to the 9th century A.D. or so and who lived on the alms during their study period. From this two points become clear. Firstly, the pupils study was done in the guru's house itself. Secondly, they had to depend on begging for their daily food, even though they lived in their guru's house.<sup>1</sup> This system of living on alms was in vogue till recently. It is known from an inscription at Śirur in Bāgalkōt taluka in Bijāpur district, that the arrangement for the student's meals was made with the help of the interest got on the deposited money. It is said therein that the Tapōdhanars of the Mūlastānadēvara matha had deposited two gadyānas for the meals of the pupils, and that the money got once in a year from the interest on it was used for the arrangement of meals.<sup>2</sup>

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1. Narasihachari, D.L. Vaddaradhane, pp. 3-4.

2. SII, XV, 612, 1249 A.D.

..... Hannirvaru gāvundugaḷu pratipālisuvantāgi  
billahara (īa) gāvundana māduvalige Dēkigavundi  
sūggigāvumḍiyum śrīmūlastāna dēvara maṭadalli  
varshakkōndū bāri tapōdhana-rgge-bhōjanavam  
baddiyindem māduvantā-ge bitta āṇe gadyāna ēraḍu.



## SECTION III

## DISCIPLINE

The aim of education was to enable the pupil (s) to lead a disciplined life. Discipline is an important part in education. If there is discipline in an individual, in an institution, in a society, among people sizable progress is certain. Discipline both inside and outside the educational institution is essential for progress. If discipline receives its due attention in a school or college, or university, then only the purpose of education is fulfilled. Thus, discipline constitutes an integral part of education.

In ancient Karnāṭaka maintaining discipline there are different opinions regarding the existence of the educational centres did not pose a problem. Probably, it might be due to the fact that the number of students under a teacher was considerably small. Secondly, the pupils lived with their teacher under the same roof. Yet punishment was given to the pupils whenever they committed mistakes. The smritis disapprove of beating and other severe punishments given to students. According to Goutama, the students should not be beaten. When it was not possible to correct the behaviour of the pupils, by any method, they might be beaten with soft bomboo-stick or a piece of rope. If any teacher beat the pupil with any other hard stick and the like, such a teacher was liable to be punished by the king.<sup>1</sup>

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1. Banerji, S.C. Dharmaśūtras - A Study in their Origin & Development, Calcutta, 1962, p. 146.

According to Manu, "the students found guilty of an offence should be punished with a chord or with a bamboo-stick. But they shall be beaten only on the lower parts of the body and never on the upper limbs. For having flogged them in any other fashion one shall be liable to punishment on par with that for theft."<sup>1</sup> According to Kautilya punishment was necessary for the efficient growth of all kinds of learning and also safety and security of life.<sup>2</sup>

It is interesting to note here that the rules laid down by Kautilya correspond more or less to those laid down by the modern educators -

Rajayōtu Pañchavarṣhaṇi daśavarṣhāṇi dasavatu  
prapte tu shōḍaśe varṣhe putrō, mitravādachareta<sup>3</sup>

A child may be treated as a king during the first five years, as one requiring guidance during the next ten years and as a friend on attainment of the sixteenth year.

A Kannada vachana of Allamaprabhu describes how discipline changed from age to age. It states that a student was

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1. Chakkakodi, Isvarasastri, Op. Cit, pp. 357-58.
  2. Syamasastri, R. Arthasastra, p. 224.
  3. Mazumdar, N.N. A History of Education in Ancient India, Bombay, 1966, pp. 78-79.

taught with a rod in the Kratayūga (age), by scolding in the Tretayūga, by threatening in the Dwāparayūga and by saluting in the Kaliyūga.<sup>1</sup>

It is known from inscriptions that, if students and others who lived in the agrahāras, ghatikās and mathas, transgressed the rules and regulations of those institutions, they were liable to be punished with fine and also expelled from there.

An inscription from Kotavumachige in Dhārwaḍ district, records fines prescribed for certain crimes. These fines were to be collected obviously by the Urōḍeya or the headman of the village. The fine for using abusive language (baidade) was two panas, for beating (hōḍidade) three gadyāṇas, for stabbing (iridade) 12 gadyāṇas and a bachelor committing adultery 3 gadyāṇas. A bachelor was also prohibited from entering mandapas with weapons in hand. The income from fines was to be utilised for the maintenance of a tank called Devimgere.<sup>2</sup>

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1. Hiremath, R.C. and Sunkapur, M.S. Allama Prabhudevara Vachanagalu, Dharwad, 1976, p. 24.

Kratayūgadalli Śrīguru śiṣhyange baḍidu buddiya Kalisidade  
āgali, mahāprasadavendēnaya,  
Taitāyūgadalli śrīguru śiṣhyange baidu buddiya kalisidade  
āgali, mahāprasadavendānaya,  
Dvāparadalli śrīguru śiṣhyange jaṁkisi buddiya kalisidade  
āgali, mahāprasadavendānaya,  
Kaliyūgadalli śrīguru śiṣhyange vaṇḍisi buddiya kalisidade  
āgli, mahāprasadavendānaya,  
Gūhēśvara nimma kālada kaṭṭāleya kalitaṇakke  
nānu beṛagāḍenu.

2. EI. XX 6, 1072 A.D.

Another inscription dated 1046 A.D. from Hōsa-Angadige also records prescription of similar fines for violating rules and regulations in the agrahāras of Nargunda and Benniyuru. A fine of a pana for scolding, 6 panas for striking, 12 panas for causing bloodshed and 8 panas for association with those who were given to plunder, was also imposed.<sup>1</sup>

Pupils studying in mathas also had to strictly follow certain rules and regulations, just as those who were studying in the agrahāras, did. It is known from an inscription at Kōgali in the taluka of Hadagali, in Bellary district that those who broke the rules were punished and fined. as follows:- "Those who violated customs or commit adultery and other offences. The nose of the woman guilty of adultery was to be cut off and the adulterer put to death. Causing wounds and blood by beating was punished by a fine of 8 panas, 12 panas and 12 gadyānas.<sup>2</sup>

It clearly indicates that the fine was in proportion to the offence committed.

An inscription of 1056 A.D. from Sūdi says that, if the pupils studying in the Sudi matha were found to have indulged in

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1. EI. XX 6, 1072 A.D.

2. SII IX 102, 1046 A.D.

sense enjoyment, they were driven out of the matha there.<sup>1</sup>

It is thus clear that there was no scope at all for the pupils to indulge in indiscipline. If at all, some students did not study with sincerity and faith, the management would drive them out of the hostel (boarding) or the matha or both. This is clearly known from one of the inscriptions found there.<sup>2</sup> If the pupils failed to observe the vow of celibacy, they were made to face the vigorous punishment for that in accordance with the prevailing rules in this behalf. It is said in one of the mathas with regard to its pupils thus - Both teachers and sanyāsins were to observe strictly the vow of celibacy. If there was any breach of this on the part of the inmates, it was discussed in the meeting of the citizens or villagers (as the case may be), and the king, and the vow breaker was sent out of the matha.<sup>3</sup>

In ancient times discipline was the order of the day. Whenever there was any indiscipline on the part of a person, immediately penal or punitive measures were taken and the erring pupil was punished.

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1. EI XV p. 87, 1058 A.D.

2. Ibid.,

3. Karnāṭaka Parāṃpare. Vol. I. Bangalore, 1970, p. 420.

## **CHAPTER V**

### **WOMEN'S EDUCATION**

## WOMEN'S EDUCATION

In ancient times it was said that those who had no education were no better than beasts. To lead a cultural life that is distinct from the life of animals, one should have education. Man enriches his life through education and contributes to the spread of peace and happiness among people at large. To achieve this end, education is a dire necessity for both men and women. The life of an uneducated man can be compared to a house without human habitation and a lake without water. Education is quite essential for the growth of head and heart.

The benefits that we derive by imparting education to women are innumerable. Swāmi Vivekananda asserted thus - "Educate your women first and leave them to themselves, then they will tell you what reforms are necessary for them."<sup>1</sup> Positive aptitudes and tastes can be cultivated only through education. It is well said that home is the first school and mother the first teacher. In this context it is more than necessary that good education should be given to mother. If mother herself is not

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1. Aggarwal, J.C. Thoughts of Education, Delhi, 1967, p. 237.

educated, how can she educate her children? For, is it not through the mother herself that the child gets educational values? It is by the educational values obtained in their child-hood from their mothers that great men like Shivaji, Mahatma Gandhiji and others attained greatness.

The mother is the first and foremost teacher. An inscription dated 1125 A.D. states that a woman taught her son, speak the truth, cultivate good manners, and protect those who were in peril.<sup>1</sup>

Another inscription dated 1411 A.D. refers to Lakshmidhara's childhood during which period his mother taught him the following valuable lessons:

"Kereyaṁ kaṭṭisu bāviyaṁ-savasū-devāgāraṁ-māḍisa  
jjeṇeyolpilkedanatharaṁ-biḍisu-mitrargi-mbukey-nanbida  
rgge-revettagiru-siṣṭaraṁ-poreyenuti-ntellavaṁ-pande-ta  
ye-radala-lerevan-du-tottukiviyola  
Lakṣmidharāmātyanā."<sup>2</sup>

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1. EC VII 61, 1125 A.D.

Nuḍivudu satyadōle naḍēvuduttama  
dharmadōle, biḷvnelḡeyaṁ piḍi  
piḍidantutaṁ biḍadirendirugaṁ  
moleyuṁbakāladōle taḍeyaḷe  
kēludāttagaṇaṁ tiliyammavanendu  
gallavaṁ miḍi miḍidandu  
taykalise kaltana khandita chandavikrama

2. SII IV 267, 1441 A.D.



"Get the tanks and wells dug for the sake of the people, construct the temples, save those who are in trouble, never desert your friends, protect your pupils" etc.. Afterwards when Lakshmidhara learnt all śāstra and kāvya, he was made a minister of the state.

Pampa states in his Adipurāṇa that women should compulsorily study and cultivate good character (śīla) and humility (vinaya).

Ī vayasanaṇī śīlavu  
nī vinayamaneyada vidyeyim pāridodeṇa  
itedemvado nīve jaga  
tvāvaneyariraka nimagamaggalarotarē"<sup>1</sup>

A brief review of the status of women in ancient India is of relevance for a proper understanding of the women's education and status in Karnāṭaka.

The Vedic Age may be considered as the golden age in the history of Hindu women in more spheres than one. In the field of education woman was equal to man. She was also to get full facilities in the field of education. We find that some of the hymns of the R̥gvēda were originally given by women.

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1. Kundanagara, K.G. Adipurāṇa, Belgaum, 1953, p.

Brahmavāḍini Rōmaśa, a lady of great learning, composed hymns in the first mandala of the 126 asthaka and seventh sūkta of the R̥gvēda. Viśwāvara, another lady of great learning, composed the hymns in the first mandala of the fourth asthaka and 28th sūkta of the R̥gvēda. Lopamudra, yet another lady was the author of the hymns in the first mandala, second astaka fourth adhyaya, one hundred and seventyninth sūkta of the R̥gvēda. Apala, yet another lady was the author of the hymns in the eighth mandala, sixth astaka, sixth adhyāya, ninetyfirst sūkta of the R̥gvēda. Saraswati was the author of the hymns in the seventh mandala, seventh adhyāya, twenty-fourth sūkta of the R̥gvēda, Ghosa, Atr eyi and Paulami were also authors of mantras and rose to the rank of risis.<sup>1</sup> The Sāmaveda mentions Nodha, Akrisṭabhāsha, Śikatanivāvani and Gaupayana as Rishikas and Brahmavāḍinis.<sup>2</sup>

There were some sacrifices like Sita sacrifice, Rudrabali, Rudrayāga, which could be offered by women alone. According to Altekar the Sita sacrifice was intended to promote amongst others, a rich harvest. The Rūdrabali was intended to ensure prosperity and fecundity among the cattle, whereas Rudrayāga was intended to secure goodluck to maidens in marriage.<sup>3</sup>

1. Kane, P.V. Op. Cit; p. 362.

2. Mukarji, R.K. Op. Cit; p. 51.

3. Altekar, A.S. The position of women in Hindu civilization, Delhi, 1962, p. 198.

The Mānasōllāsa composed in 11th century A.D. bears evidence to the existence of learned women in the palace. The king was advised to spend the first part of the night in the company of women, who were versed in singing or in playing musical instruments, and of those who were learned (Vādagdha), skilful in the use of words (Vākyachātura), witty and humorous (parihāsa vinōdin), who could appreciate the import of and sentiments in literature (Sāhitya rasabhavajña) and expert raconteurs (Kathanakovidā).<sup>1</sup>

According to the Harita Dharmaśūtra women students were divided into two classes, namely, Brahmavādīnis and Sadyodvāhās.<sup>2</sup>

The Brahmavādīnis were of high excellence in scholarship. They were life-long students, they studied the Vēdas, and also other subjects like Pūrva-mimasa etc.. Ghōsha, Sūrya, Rōmaśa of the Rig Vedic fame, Sulabha of the Mahābhārata fame, Sabari of the Rāmāyana fame, Garge of the Upaniṣhads were the great Brahmavādīnis of ancient period. In the philosophical disputations held under the auspices of King Janaka of Videha, the philosophical questions were initiated for discussion by the lady philosopher Gargei, who had the honour of becoming the spokesman of the

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1. Shirigondekar. G.K. Op. Cit; Vol.

2. Altekar, A.S. The position of women, pp. 11-12.

distinguished philosophers at the court. She launched her attack on Yājñavalkya, the newly arrived philosopher, with an admirable coolness and confidence. Just as an experienced archer would get ready to attack his enemy with two piercing arrows kept at hand, she shot two test questions at him and asked him to answer them if he could. The topics of her enquiry were so abstruse and esoteric in character that Yājñavalkya declined to discuss them in public. The searching cross-examination of Yājñavalkya by Gārgi show that she was a dialectician and a philosopher of great erudition.<sup>1</sup>

Atreyi was another distinguished scholar of Vedānta. She studied under the sages, Vālmiki and Agastya. Some of these lady philosophers practised celibacy and remained unmarried throughout their life.

There was another category of women students called Sadyodvāhās who could enter into matrimony after attaining education. They studied till their marriage at the age of 15 or 16. During the eight or nine years that were thus available to them for study, they used to learn byheart the Vedic hymns prescribed for the daily and periodical prayers and for those rituals and sacraments in which they had to take an active part after their marriage. There is a reference to this in the Rāmāyana, Sita is described as offering her daily Vedic prayers.<sup>2</sup>

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1. Radhakrishnan, S. Op. Cit., p. 210-215.

2. Altekar, A.S. The position of women, pp. 10-11.

In the age of great epics, women continued their brahmacharya vritti and they also studied the Vēdānta and other subjects. For example, in the Rāmāyana we find Kausālya, at the time of the installation of Rāma as Yuvarāja, offering oblations to the fire with mantras. Similarly, when Vali was proceeding to fight with Sugriva the former's wife Tārā performed Swastyayana with the muttering of mantras.<sup>1</sup> Sita was well-versed in Pūravārata and in dharmaniti.<sup>2</sup> At the āśrama of Mātanga near Pampākshētra, there lived a woman (student) of the Sabara clan (Sabarī) who had attended upon the great teachers of the āśrama. She had all along been admitted to the study of the highest branches of knowledge like, Vijñāna, nityam abahiskrata, that is to say, she was taught the highest knowledge along with men students without any distinction.<sup>3</sup> Even Janaka had a philosophical discussion with Bhikshuni Sulabha.<sup>4</sup>

In the Mahābhārata, there were some members of the royal family like Sulabhā, Śiva, Arundhatī, Gautamī, Kuntī, Draupadī, Damayantī, Savitrī, who were well-versed in the Vēdas and other subjects.

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1. Vyas, S.N. Op. Cit., pp. 111-112.
  2. Ibid, p. 170.
  3. Ibid, p. 169.
  4. Mookerji, R.K. Op. Cit., p. 343.

Further, in the Mahābhārata it is said that Arjuna (Brahannala) in the disguise of a eunuch was employed by the king Virata to teach dancing, singing and music to princess Ūttara. Mādhavi, the daughter of Yayātirāja called Sangita Sarsvati, was well-versed in music (Sangita).

During the period of Brahmanas and Upanishads, the position of women declined. During this period Upanayana for girls began to be gradually prohibited. The discontinuance of upanayana was disastrous to the religious status of women. The life was limited only to home-work, and to such studies as of music, dance and other fine arts. She got education at home only. She did not go to āśramas for higher education.<sup>1</sup>

The authors of smritis wanted women to obey and serve men in all respects. That is why they have been denied educational facilities and freedom of movement. According to Manu 'She should stay under the authority of her father, husband, and son in the period of childhood, youth and old age respectively.'<sup>2</sup> He further says that 'the women need not perform sacrifices, vows, etc., to attain heavenly bliss but to do service for their husbands for the

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1. Koith, A.B. The Religion and Philosophy of Vēda and Upanishads, Vol. 31-32.
  2. Chakrakodi Isvarasastri, Op. Cit., V, 148 and IX-3.

attainment of that aim.<sup>1</sup>

The new religions like Buddhism and Jainism gave much importance to women. Buddhism admitted women into the Sangha and introduced them to education and philosophy. Like the Brahmavādinis in Hindu circles, several women in Buddhist families used to lead a life of celibacy with the aim of learning philosophy. Among the authoresses of Therigathā, who were believed to have attained salvation, 32 were unmarried women, and 18 married ones. Amongst the former, Subha, Anopama and Sumēdhā belonged to rich families and are said to have been wooed by princes and rich merchants.<sup>2</sup>

Jainism which was as important as Buddhism continued the process of allowing due freedom to women as Buddhism did. Women were admitted into the fold of Jaina monasteries as in the Buddhist viḥāras. Mahāvira looked after women with great respect and taught others also to do the same. Jainism encouraged education being given to women. There were as many as 36,000 Śrāvikas engaged in spreading Jainism in India. Many Jaina women of Karnāṭaka have left their fame in history by living the actual

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1. Ibid., Ch. IX.

2. Altekar, A.S. Education, p. 212.

principles of Jainism in their day to day life. Some of the more famous were Jakkiyebbe, who ruled over the Nāgaṣakanda 70. Attimabbe, Śāntale and others.<sup>1</sup> There is a record mentioning the presence of lady students in some institutions where religious education was imparted. An inscription from Vidarpalli refers to an important Jaina institution which consisted of a large number of students. There 500 students (Pillaka) were studying under a lady teacher Kanakavira Kurattiyār, who was the disciple of Guṇakīrti Bhaṭṭara. Along with these students it seems there were also about 400 nuns living in the nunnery.<sup>2</sup>

There is no reference to the lady students admitted into the centres of learning in ancient India. The state of women's education in ancient Karnāṭaka was not different from this. Any way nothing is known about women having learnt in any centre of learning. Yet as an exception to this condition that prevailed during those times, there are references to the profound scholarship of women made in inscriptions and literature. In the Gathasaptasati of Hala, the Śātavāhana ruler, there are references to seven poetesses viz., Rēvā, Rōha, Mādhavi, Anulakṣhmī, Pāhai, Vadhavan and Śasiprabha.<sup>3</sup>

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1. Mahishi, Sarojini, Karnāṭakada Kavayitriyaru, Dhārwad, 1964, p. 10.
  2. SII iii No. 92.
  3. Altekar, A.S. Education, p. 221.



## WOMEN'S EDUCATIONAL CENTRES

The poet Pampa in his Ādipūrāṇa mentions that Rishabha, the Jain Tīrthankara taught his daughters Brahmi and Sūṇḍari, writing and arithmetic and all other sciences.<sup>1</sup> In Vaddārādhane it is said that Nāgaśrī, became a great scholar when she was taught by the distinguished Jaina teacher, Sūryamitra Bhaṭṭāra at home and the teacher happened to be her father.<sup>2</sup> Thus, the family was for a long time an educational institution.

Several lady students went to āśramas for pursuing their studies. For example in Uttara Rāma Charita by Bhavabhūti, we find Atreyi receiving her education along with Kusa and Lava, under Valmiki.<sup>3</sup> Mālatimādhava, another work of Bhavabhūti mentions Kāmandaki as being education along with Bhurivasu. Śabari studied under the Mātanga riṣhi at the Mātangāśrama, near paṃpākshetra.<sup>4</sup> This would show that at the time of Bavabhuti students, both boys and girls, joined āśrama schools and received education under same teacher.

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1. Kundanagara, K.G. (ed.) Ādipūrāṇa, Belgaum, 1953, Vol. 1-39.
  2. Narasihachar, D.L. Vaddārādhane, p. 23.
  3. Altekar, A.S. Education, p. 214.
  4. Ibid.,

In the same monastery the women studied, for example in the monastery at Vedāl, there were about 500 students, both boys and girls, studying under a lady teacher, Kanakavīra Kurattiyar, who was a student of Guṇakīrti Bhaṭṭara.<sup>1</sup>

In Karnāṭaka during period under review, there were instances of both men and women teachers as well as of male students studying under a female teacher and female students studying under a male teacher and both male and female students studied together under one teacher. For example, in Gōravūra basadi<sup>2</sup> Mattavārada basadi<sup>3</sup> Sōratūra Baladeva Jinālaya<sup>4</sup> Puligere Anēsajje basadi<sup>5</sup> etc.. But there are no references to women students studying in agrahāras, brahmapuris and ghatikās.

Contemporary epigraphs make it clear that, generally higher education of women was confined to the members of the royal family and also to the families of high officials and the rich class. But here and there we get some descriptions of the common women who were given education.

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1. SII, iii No. 92, p. 169.
  2. MAR, 1943, 16, 1200 A.D.
  3. EC, V CK. 52, 1120 A.D.
  4. SII, XI.(i) 111, 1071 A.D.
  5. IA, XVIII 173, 1073 DP.

Thus for example an inscription dated 900 A.D. refers to Saminirmidi, daughter of Nagarjunayya and Nandinge, as being famous for the knowledge of all Sāstras.

"Svasti Śrināgārjunayya nandigabbeya magaṭā  
Sārminirmadi Saṛvasātra Prasiddhi Śrī!"

The slab on which this record is inscribed there is the figure of a woman seated on a bench holding a palm-leaf book in her hand.<sup>1</sup> The bracket figures at Iśvara temple in Jalasangi in Bidar district,<sup>2</sup> Mahēśvara temple at Chinchanasora in Gulbarga district, and Nārāyaṇa temple at Saṅkēśvara in Belgaum district.<sup>3</sup> provide sufficient evidence of women having taken to writing and reading.

Till recently no inscription written by women was found. But one such inscription written by a lady called Hadishettikavve is found in the village Nulgēri in the Ranebennūra taluka of Dhārwaḍ district. It is properly deciphered by the editor. Hadishettikavve was the first woman writer in our history.<sup>4</sup>

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1. EC. X BP. 65, 900 A.D.
  2. Desai, P.B. A History of Karnāṭaka, Dhārwaḍ, 1981, Plate IX.
  3. Shivananda, V, Kalaburagi jilleya sila sasanagalu, Dharwad, 1978, p.18.
  4. KI. IV 34, 1109 A.D.

From this we can infer that women were given education, however small might have been their number. It can be said that women got education in administration as well along with general education. Jakkiyabbi, wife of Nālgāvunda, who fought and died for the sake of his king was appointed in his place, as an heir to him. She discharged the duties of her post and position efficiently. When she retired from the office she nominated her daughter for that post.<sup>1</sup>

#### PARTICIPATION IN MILITARY CAMPAIGNS AND ADMINISTRATION

Lithic records reveal that some women had knowledge of military arts and sciences and took part in administration, particularly queens and princesses. For example a Ganga inscription records that Sāviyabbe accompanied her husband to the battle-field. She is shown in sculptures as an amazon riding a horse and flourishing her sword with a man on an elephant opposite to her.<sup>2</sup> Another instance is mentioned in the Sanjan plates of Amōghavarśha, dated 871 A.D. These plates state that Amōghavarśha was born in Sarbhan, when his father, Govinda III had campaigned against the northern rulers. It shows that Gundamabbe the mother of Amoghavarśha was also along with her husband Govinda III.<sup>3</sup>

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1. EC, XI Cd 74, 968 A.D.
  2. EI, II Introduction, p. 44.
  3. EI, XVIII p. 45 871 A.D.

Akkādēvi, sister of Jayasimha II, the paternal aunt of Chalukya Somēśvara I, had many titles, like, Ranabhairavi, Uchchanda bhairavi, which are indicative of her active participation in battle-fields.<sup>1</sup> Another inscription from Beluru, in Bādāmi taluka, Bijāpūr district, dated 1022 A.D. while describing her distinguishing qualities states thus: "She who is charming by reason of her virtues (guṇada-bedāngi) and 'she whose speech is single and uniform (ēkavākye) and who is a very Bhairavi in battle and in destroying hostile kings."<sup>2</sup>

An inscription dated 1106 A.D. mentions that Chāgaladēvi, the wife of Tōragaleya, a great feudatory led a military expedition against subordinate chief of Nīlagunda. Further, there is another such instance. Women of the royal family held important positions, and they administered some parts of the kingdom. According to the Mahākuṭa pillar inscription of Maṅgalēsa, the queen of Pulakēśi I,

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1. EI. XVIII p. 246.

2. IA. XVIII pp. 270-75 1022 A.D.  
 Śrivaniteyenisida Akkā  
 dēvige vag evigakhilajananuta Śita  
 dēvige mudēvigḥ bhu devigē  
 samanēba nṛapasutasa mudayamaṁ  
 guṇada bedāngiyenā sa  
 dguṇam negaldekavākyeena sonṛatamaṁ  
 ranabhairaviyene śauryada  
 guṇamanadenendu baṇṇipabn-arapasuteyā.

3. SII IX, 10, 1106 A.D.

Durlabhadēvi belonging to Bappura lineage administered the areas surrounding Bādāmi.<sup>1</sup> The Kuruttakunṭa stone slab inscription of Vijayaditya refers to Lōketinimmaḍi, who governed the Kuruttakante and Mupamna.<sup>2</sup> Rēvakanimmaḍi, daughter of Amōghavarsha and wife of Ēreganga administered the region of Ēdētōrenādu.<sup>3</sup> Sripurusha's daughter-in-law, Kañchiabbe, who was the wife of Duggamāra was entrusted with the task of governing the territory of Agali.<sup>4</sup> Sripurusha's queen, Vinayavattī governed Malayellur.<sup>5</sup> Mañjaladēvi, the chief queen of the king Chālukya Trailōkyamalla Somēsvara I, was the governor of Banavāsi twelve-thousand.<sup>6</sup> An inscription dated 1054 A.D. refers to another queen of the same king, namely, Kētaladēvi who was holding the governorship of the agrahāra Ponnaṇvāda.<sup>7</sup> It was a great education centre of that time.

Kānchalamāhādevī was the queen of Bhuvanaikamalla Sōmēsvara II. A record from Gudigeri, in Dhārṇwād district, states that this queen was ruling from her capital Mūlagunda, evidently the area round about it.<sup>8</sup>

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1. EI, IX p. 15.
  2. SII, XI (I) p. 2.
  3. Ibid., p. 4, 837 A.D.
  4. EC, X, Mg 80.
  5. Ibid., XIV p. 291.
  6. ASIE, 1932-33, APP.D. 72, 1053 A.D.
  7. IA, XIX p. 270, 1054 A.D.
  8. ARSIE, 1938-39 APP-E No. 110.

The famous ruler of Kalyāṇa Chālukya, Tribhuvanamalla Vikramāditya VI had more than 20 wives<sup>1</sup> some of whom took part in the administration of the country. An inscription dated 1080 A.D. refers to Piriya-arasi Lakṣmīdevi who was governing Droṇapūra, the modern Dōṇi in Dhārṇwād district<sup>2</sup>. Another inscription from Sudi dated 1084 A.D. mentions that she was ruling from Kalyāṇa, the capital of Chālukya kingdom<sup>3</sup> and in 1095-96 A.D. she was administering the eighteen agrahāras and the city of Dharmapura.<sup>4</sup> In 1110-11 A.D. she was placed in charge of Nittasange.<sup>5</sup>

Piriya Kētaladēvi, another queen of Vikramāditya VI, was administering Siriguppe, Kolanur and Siriyūr, in 1091 A.D.<sup>6</sup> Yet another queen of Vikramāditya VI, Padmaladēvi was in charge of the administration of the agrahāra Managoli in 1116 A.D..<sup>7</sup>

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1. Yaligar Channakka, Prachina Karnatakada Raniyaru, Dharwad, 1987, p. APP. 4.

2. SII, XI Pt. ii, p. 145 1080 A.D.

3. EI, XV p. 100 ff. 1084 A.D.

4. IA, X p. 185, 1085 A.D.

5. Kalaburgi, M.M. Dharwada Jilleya sasana suchi, Dharwad, p. 63.

6. SII, IX (i) pp. 145-146, 1091 A.D.

7. Ibid., p. 189.

Dr. Derrett, has pointed out that the Hoysala queens not only wielded administrative authority, each with her own ministers and stewards under her, but also conducted on occasions military campaigns of not too exacting nature<sup>1</sup> Bammaladēvi, the chief queen of Hoysala Viṣṇuvardhana, ruled over many divisions of the Hoysala dominions, Asundi 500, Niragunda 300 and other districts.<sup>2</sup> She was well-versed in the Aśvavidyā. It shows her keen interest in horsemanship and cavalry.<sup>3</sup>

Umādevi was the chief queen of Ballāla II. In 1209 A.D. she was administering the division of Magure 300, and was helped in the government by the great minister Kumara Paṇḍitayya Dannayāka.<sup>4</sup> When king Ballāla II was busy fighting against the Sevunas she fought against Malladēva of Sinda family and defeated him.<sup>5</sup>

#### WOMENS EDUCATION IN FINE ARTS

Vātsāyana in his Kāmasūtra mentions that women should study 64 Kalas (Arts). Amongst them Gitaṁ (Singing), Vādyam

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1. Derrett, J.D.M. The Hoysala Vamsa, Oxford, 1957, p. 187.
  2. EC. V AK 124, 1138 A.D.
  3. Ibid, 58, 1140 A.D.
  4. Ibid, 40, 1209 A.D.
  5. EC. VII Hn 37, 38, 40., 1196 A.D.



(Playing on musical instruments), Nrityam (dancing), Alekhyam (painting) were the most prominent in the women's education.<sup>1</sup> We learn from Kautilya's Arthasāstra, 'that female slaves were taught "arts such as singing, playing on musical instruments, reading, dancing, acting, writing, painting, playing on the instruments like Vinā, pipe and drum, reading the thoughts of others, manufacture of scents and garlands, shampooing and the art of attracting and captivating the mind of others.'<sup>2</sup>

In inscriptions references are made to several examples of members of the royal families like queens and princesses learning the arts like music, singing, and dancing.

Jakkisundari, wife of Mahāsāmanta Sūdraka was well-versed in all the arts, and is referred to as Sahaja sarasvatī, Viśāla Vidyadhari indicating her vast learning.<sup>3</sup>

Sūggaladēvi the chief queen of Chālukya Jayasīṃha II was noted for her learning. An inscription describes her as Kalikāla Sarasvatī.<sup>4</sup>

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1. Upadhyaya, S.C. Op. Cit., Ch. III, Sl. 15.
  2. Shamasastri, R. Arthasāstra, pp. 141-142.
  3. EC. XI Cd. 74 968 A.D.
  4. SII, XX, 23, 1029 A.D.

Kānchalamahādēvi, the queen of Chālukya king Bhuvanaikamalla, learnt all arts (sakala kalādhari, Sringāra vidyādhari)<sup>1</sup>.

Chāmaladēvi, the queen of Chālukya king Tribhuvanamalla, Vikramāditya VI was well known for her learning and musical attainments. She was learned and well-versed in all arts. In the epigraph she is described as a abhinava sarasvatī (new Sarasvatī) and the nṛtya vidyādhari expert in the art of dancing.<sup>2</sup>

Ketaladevi, another queen of Vikramāditya VI, was well-versed in all arts (Sakala Kalādhari) and learned (abhinava Sarasvatī). The inscription refers to her also as "anēkadēśa-bhāṣa saṅgīta-vidyādhari." (Expert in singing songs in many languages).<sup>3</sup>

In an inscription dated 1123 A.D. Śāntala, the queen of Hoysala Vishnuvardhana, is described as "she resembling a second Lakshmi; free from defects in the knowledge of all arts; expert in vocal and instrumental music and dancing a rampart to the Jaina faith, delighting in gifts of food, shelter, medicine and learning"<sup>4</sup>

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1. EI, XXVIII p. 33, 1096 A.D.

2. SII, IX (1) 159, 1090 A.D.

3. SII, IX (1) 159, 1090 A.D.

4. EC, II Sb 162, 1123 A.D.

Another inscription describes as an expert in music, expert of the science of music and an expert in musical instruments and dance her (Sangīta Sangata Sarasvatī, Sangītavidyā Sarasvatī, Gītavādyānratya sūtradhāre).<sup>1</sup> It shows that she was perfectly trained in the arts of music, singing and dancing.

### SOME FAMOUS WOMEN OF ANCIENT KARNATAKA

#### VIJAYABHAṬṬĀRIKE

Vijayabhāṭṭārike, also known as Vijaya, Vijayakka, was the queen of early Chālukyan king Chandrāditya, she was the first and foremost Kannāḍa lady to throw the gauntlet in the literary world. She was a great Sanskrit scholar. Her name was second only to that of Kālidāsa. She had respect only for three Sanskrit poets, namely Brahma, Vyāsa and Vālmiki.<sup>2</sup> For she says;

Uddamakavigaḷavrisuvari Muvarē  
Kamala sabhavanōbba (Brahma)  
Saikatadbhavanobba (Vyāsa)  
Valmikadidudisidavanu tānobba (Vālmiki)  
nānivadiranella vadipenu tanebāgi  
Avarigaḍina mattōrvarārādaruṁ  
taṁtamma padyakke, taṁtammagadyakke  
Ā kavīśreshṭarge samanāda melmayana  
Siddhagōlisalu munde bandaridanānirppa  
Karnāṭa sāmrajja nannēḍada kālannu  
rabhasadidikavala taleya melotture.

1. Ibid., V BL 16, Ibid., Hn 116, 1120 A.D. 1122 A.D.

2. Karnāṭaka Parampare, Vol. p. 275.

A distinguished critic and poet like Rājaśekhara, compares Vijayabhattachārike to goddess Sarasvati. And, she was the only person who knew Vaidarbhi after Kālidasa.

"Sarasvativa Karnāṭi Vijayānkā Jayatsasā  
Yā vaidarbha rāmaṁvāsah kālī-dāsāda nantaram."¹

The Kaumudimahotsava was probably her work. The central theme is an important political revolution at Paṭaliputra. It shows that ladies took interest in the complications of contemporary history and politics.<sup>2</sup>

#### ATTIMABBE

Attimabbe a Jaina lady, she was very much interested in literature. She also took deep interest in patronising scholars and poets and building temples to the Jaina tirthankaras. An inscription at Lakkigūṇḍi in Dhārṇwād district gives as many details regarding her religious life. She was noble philanthropic lady who earned the title of Dānachitāmaṇi. In the epigraph she is compared to the sacred waters of the Ganga.<sup>3</sup> To quote the passage here.

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1. Ibid., p. 1110.
  2. Mahishi Sarojini. Op. Cit., p. 215.
  3. Ibid., p. 17, Vachana 48.

"Jinadharmapatākeyāmenisida dānachi,  
ntāmaṇiya mahāprabhāva medōrentēne  
unnata kukkaṭeśvara jineśvaranam.<sup>1</sup>

Ranna in his Ajitanāthapūrāṇa describes, her culture, education, devotion and affection as follows:-

"Bīliyaraleṇyante gangā jaladanteseva Ajitasēna muniyaguṇā |  
Valuyante negal-da kūpaṇā | chaladante pavitramatti-mabbeya  
charitam ||  
Alaradu kirīti muṭṭadu viśhami māhāsatiyidda mandalam |  
belevuḍu beḍidante malekolvudenippa japakke nōntu bhu |  
tilaka pativratā guṇapavitreyanā satiyam māhāsati |  
tilakeya nattimabbarasiyam pe-se-goludu puṇyakārakam.<sup>2</sup> ||

#### UBHAYA BHĀRATI

Ubhaya bhārati was another great scholar. She was well-versed in Veda, Śāstra, Pūrāṇa, drama and literature. She was the wife of Maṇḍana-miśhra. She sat in judgement over the verbal contest between her husband Maṇḍana-miśhra and Śaṅkara.<sup>3</sup>

But when she realised that her husband was going to be defeated in the debate she offered herself for the contest.<sup>4</sup> This

1. SII. XI (i) 52, 1007 A.D.

2. Ibid.,

3. Jevoor, S.V. History of Education in Karnāṭaka, Dhārwad 1952, p. 51.

4. Desai, P.B. Minchida Mahileyaru, Dhārwad, 1938, p. 73.

shows that a scholarship and imagination she commanded. The home of this lady was a place where learned discussions were common.

### SUGGALADĒVI

Suggaladevi, the chief queen of Chālukya Jayasimha was known was Kalikāla Sarasvati (the Goddess of learning). Further, the epigraph describes her as resembling a second Lakṣmī, free from defect in the knowledge of all arts. She delighting in gifts of food, shelter, medicine and learning.<sup>1</sup>

She was a disciple of the great Vīraśaiva saint Dēvara Dāsimaṃya.<sup>2</sup>

There is a reference to another Sūggala, the queen of Dandanāyaka Lakṣhmaṇa, in the Bēlur inscription dated 1220 A.D. It comprises the language of both the Suggalas thus:

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1. SII. XX 23, 1018 A.D.  
Dvitiya Lakṣmī viśiṣṭajana kāmādēnu Āśrita  
Jana kalpalate rūpavidyādari Kalikāla Sarasvatī.
  2. Hiremath, R.C. (ed.) Basavapurana, Dharwad, 1952, p. 112.

"Jayasinhakhsītiḥ, pālakange Jagamellaṁ baṇisal pōṇḍubhāl  
 Sheyaṇā Sūggaladēvi kōṭṭa terediṁ Ballāla bhupōttam  
 Priyaputrāṇge Kumāra Lakshmadhi:— nāthangē kottal mahah  
 priyayiṁ Sūggaladēvi bhāśheyani lochakraṁ pōgalvanneḡam.<sup>1</sup>

Here this inscription says that the language of Suggaladevi, wife of Dandānāyaka Lakshmaṇa was the same as that of another Suggaladēvi, who was the wife of Chālukya king, Jayasimha II.

It is worth recording that the poet has considered Chālukya Suggale as an ideal woman scholar. Moreover the above mentioned inscription describes as Rupavidyādhari (women of siliestial beauty) and Kalikāla Sarasvatī from this her scholarship and position in art can be easily inferred.

## KANTĪ

In Kannada language Pampa was the first poet while Kantī was first poetess. She was in the court of Hoysala ruler Ballāla I. Kantī is the name given to Jaina nuns or female devotees. There were frequent literary contests between Nāgachandra a famous poet and Kantī,<sup>2</sup> in which the latter gave a good account of herself and proved equal to the former.

1. EC. V II BL. 1220 A.D.

2. Narasimchar, R. Karnāṭak Kavicharite, Pt. 1-I p. III.

### AKKAMAHĀDEVĪ

Akkamahādevī was born at Ūdutaḍi, in Śhīmoga district which was then the capital of king Kauśika, her parents were Sumati and Nirmala.

Akkamahādevī was a great Virāṣaiva mystic of the 12th century A.D. whose vachanas were of a high order. She went to Kalyāṇa and participated in the deliberations that went on in the Anubhavamaṇṭapa established by Basavēśvara, the founder of Virāṣaivism.

### ŚĀNTALĀDEVĪ

Śāntalādevī, the chief queen of Hoysala Vishnuvardhana, she is mentioned first in an inscription dated A.D. 1116 and the last reference to her is made in the year 1131 A.D. She died at Sivaganga, and in her memory the Śāntēśvara basadi was built there.<sup>1</sup> An inscription dated 1117 A.D. from Belur in Hassan district, says that she was expert in singing, instrumental music and dancing.

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1. EC, II Sb 143, 1131 A.D.



Vichitranartana Pravartana Patra Sikhamaniyum  
 Sakala samayarkshamanium  
 Sangita Sangata Sarasvatiyum  
 Pratidina yādiditarundhateyum  
 sautigandhahastiyum.<sup>1</sup>

Another record describes her as a Brihaspati in discrimination, a Vāchaspati in ready wit, gentle sages and dependants, the celebrated Sitā (herself).<sup>2</sup> The same inscription gives details of her life history also. Her father Mārasingayya, was a pērgade, her mother was Māchikabbe, her teacher was Prabhāchandra Siddāntadēvaru.

She got so many birudus for example, Sangita Vidyā Sarasvatī<sup>4</sup> Vidyeyolvāgdēvate,<sup>5</sup> Gītavadyānratya sūtradhāre<sup>6</sup>. An inscription say that -

"Sāntaladēviya guṇamam  
 Sāntaladēviya samastadānonnatiyam  
 Sāntaladēviya śīla ma  
 chintyam bhuvanaikodāna-chitamani.<sup>7</sup>

1. EC. V BL 58, 1117 A.D.

2. EC. II Sb. 162, 1123 A.D.

Viveka brahaspatiyum  
 pratyutpanna vāchaspatiyum  
 munijanavineyjana vineeteyum  
 pratibrātā prabhāva prasiddha siteyum.

3. Ibid.,

4. EC. V Hn 116 1122 A.D.

5. Ibid.,

6. EC. II Sb 176, 1139 A.D.

7. EC. II Sb 162 p. 1123 A.D.

## **CHAPTER VI**

### **PROFESSIONAL, EDUCATION AND EDUCATION IN FINE ARTS**

**SECTION I : VOCATIONAL EDUCATION.**

**SECTION II : TECHNICAL EDUCATION.**

**SECTION III: MEDICAL EDUCATION.**

**SECTION IV : EDUCATION IN FINE ARTS.**

## SECTION I

## VOCATIONAL EDUCATION

"Work is Worship" is a message given to the world by the wise, and it emphasises the importance of work. Work is inevitable for all living creatures in this world. There is no scope for idleness. If this human body is to become heaven, it should be always engrossed in work. Thus, it is but necessary that work should go on without any break or halt. In the opinion of Basaveśvara, the founder of Virasaivism, all people irrespective of age, sex and social status should find themselves ever engaged in doing something, or other for the good of humanity. This is known as the philosophy of Kāyaka. There is no gradation in the work we do. All works are equal in status and of course, they should be done with a sense of dedication.

Basaveśvara has stated this same truth in one of his vachanas as follows:

"One becomes blacksmith by heating iron  
 one becomes a washerman by washing clothes,  
 one becomes a weaver by weaving cloth,  
 one becomes a Haruva by reading vedas!  
 is anyone ever born through the ear?....."<sup>1</sup>

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1. Hiremath, R.C. (Ed.) Bhaktibhandari Basavannavara Vachanagalu, Dhārwad, 1968, No. 589.

In the beginnings of the 450 A.D. the caste system was very popular and the vocational instructions were given to the sons by their fathers and were confined to duties of their particular calling in life. The caste system obviously played a very decisive role in early vocational education and training. Nilakanta Sāstri observes that 'Industrial or technical education was largely carried on in the homes of the artisans under conditions governed as per rules and customs.'<sup>1</sup>

The pursuit of vocational education and technical arts was mostly hereditary and domestic. The father brought up his children in his calling, and learning went side by side with performance.

Several scribes of inscriptions were holding their positions by inheritance, the father brought up his children in his calling, and learning went side by side with practice. The apprentice system of education was the usual method of training youngsters in industrial arts.

An inscription from Asundi<sup>2</sup> says that the engroving work was a profession which was handed down to a son by his father.

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1. Nilakanta Sastri, K.A. The Cholas, Madras, 1955. p. 628.

2. ARSIE, 1933-35, 89, 1180 A.D.

"madavadari birudalekhaka|  
 madagajabi duṣḍaḷanasimhana tanayā vinayāi  
 svada likhitajanasumitraṁ 1  
 mṛadula itavichitra likhitalekhaṁ Subbaṁ"

Here the father had the titles like Madavadaribirudullekhaka and Madagajabiduḍḍaḷanasinhaṁ, and his son Subba had titles as Likhitajanasumitraṁ, Mrudulalita vichitralikhita. It shows that father and son were famous for engraving inscriptions.

We may also note here the great vachanakāra Ādayya, who originally hailed from Saurāstra. He was born in a rich merchant's family of Saurāstra, as the son of Ghoradatta and Punyavati. His parents desired that he should stick to their ancestral calling; and accordingly, Ādayya came to Puligere, where he settled down as a merchant and carried on trade,<sup>1</sup> while the home of the artisan functioned as the school for imparting instruction in the particular craft plied by him.

The collective interests of the craft as a whole in a particular area or region were administered by the guild organisation which was known by Srēṇi.<sup>2</sup> Each guild laid down

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1. Adayyana Ragale Sivanubhava, July, 1933, p. 74.

2. EC. XI Dg 61, 1143 A.D.

its own laws for the administering the interests of particular craft, and these guilds were like so many industrial schools. Inscriptions refer to several guilds in the ancient and medieval Karnāṭaka, like, craft guilds, merchants guilds, agriculture guilds, etc.. Oil pressers guilds (Telligaraivattikkulu)<sup>1</sup> tailors guilds (chippigōttalli),<sup>2</sup> stone cutters guilds (kalkutagagottalli)<sup>3</sup>, bell-metal smiths guilds (Kaṇchagāragottalli)<sup>4</sup>, goldsmiths guild (akkasāligara gottalli)<sup>5</sup>, iron smith guilds (kammāragottalli)<sup>6</sup>, potters guilds (kumbararōkkala)<sup>7</sup>

These guilds which followed traditional rules and customs, provided for an efficient system of technical education by their apprentice system. The laws relating to the apprenticeship are thus stated by Nārada<sup>8</sup> as follows:-

"If a young man wishes to be initiated into the art of his own craft, with the sanction of his relations, he must go and live

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1. SIL. XV 46, 1145 A.D.
  2. EI, XII 37, 1110 A.D.
  3. EI, XIII p. 189, 91, 725 A.D.
  4. MAR, 1931, p. 92.
  5. EC XII Si, 37, 1040 A.D.
  6. MAR. 1931, p. 92.
  7. SII. XV 73, 1189 A.D.
  8. Mora, Mansukha Rai, Narada Smṛti, Calcutta, 1952. p.16-21.

with a master, the duration of his apprenticeship having been fixed. The master shall teach him at his own house and feed him. He must not employ him in work of a different description and should treat him like a son. If one forsakes a master, who instructs him properly, one may be compelled by forcible means to remain (at the master's house) and such a one deserves even corporal punishment and confinement. Though his course of instruction be completed, an apprentice must continue to reside at the house of his master till the fixed period, has expired. The profit of whatever work he may be doing there belongs to his master. When he has learnt the art of his craft within the (stipulated) period, the apprentice shall circumambulate him and return home after taking leave of him. If, however, a salary be fixed befitting his skill, the pupil should accept it and should not go to stay (i.e. accept appointment) in the house of another craftsman).

## SECTION II

## TECHNICAL EDUCATION

The most highly organised and efficient of the industrial classes were Virapāñchālas, the term Pāñchāla is held to cover five classes of artisans viz., blacksmith, carpenter, copper-smith, stone-cutter and goldsmith<sup>1</sup> the above said five vocations came by hereditary. Even today villages have these types of vocations.

Those who did the iron work, were known as blacksmiths.<sup>2</sup> Names of some black-smiths are found in various inscriptions. These people not only did the iron work, their usual profession, but also rarely engraved inscriptions. It is found in an inscription dated 1095 A.D. that it was engraved by Nagoja, son of Ramoja, a blacksmith.<sup>3</sup> From this we can easily understand that Rāmōja was a blacksmith and his son Nāgōja, also continued the same work. But this Nāgōja also engraved inscriptions along with his hereditary profession.

The carpenters worked with wood and they did the wood work pertaining to temples, chariots and agricultural instruments.

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1. Krishna Rao, M.V. The Gangas of Talkad, Madras, 1936, p. 254.
  2. EC. VI Cm. 7 1061 A.D. and Ibid., VII SK. 307, 1016 A.D.
  3. EC. XII Sp. 103, 1095 A.D.



They too engraved inscriptions along with their usual professions. For instance an inscription dated 1174 A.D. states that carpenter Bammōja, son of Bālloja of Narēyangallu had engraved that inscription.<sup>1</sup>

Those who worked with copper were known as copper-smiths. They were having their own guilds.<sup>2</sup>

Those who worked with stone were called stone-cutters since these people built temples and carved hero-stones.<sup>3</sup>

The study of architecture and other technical arts was considered as one of the eighteen vidyās (knowledge). On records technical education is referred as a vāstuvidyā,<sup>4</sup> Śilpa vidyā,<sup>5</sup> Kansavidyā,<sup>6</sup> Vāstu prasāda,<sup>7</sup> etc.. Pāmpa in his Bhārata also mentions that vāstuvidyā was one of the subjects of study pursued by the prince.<sup>8</sup> We do not have any reference to any educational

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1. KI, V. 38, 1174 A.D.
  2. EI, XIII p. 189-91, 725 A.D.
  3. Ibid., (11) 865 A.D.
  4. IA, IX p. 74, 750 A.D.
  5. EC, V BL 17, 1120 A.D.
  6. SII, XI (i) 48 1002 A.D.
  7. Anṇigeri, A.M. Op. Cit, p. 46.
  8. Puttappa, K.V. Pāmpa Bhārataṁ, p. 47.

institutions where such subjects were taught. It is probable that these arts and sciences were practised in a hereditary way and came down from father to son as a family heritage.

There are several examples of works of father and son in one and the same temple.<sup>1</sup> The Paṭṭadakal pillar inscription of Kirtivarman II refers to three generations of architects and sculptors (rūpaṇa) who belonged to Sāṇḍilya gōtra, and took part in the construction of the temples of city.<sup>2</sup>

An inscription from Aggere in Siddāpura taluka dated 1095 A.D. refers to one Channōja who speaks of his hereditary professions as follows:

"Sṛimatebbaraṅgandamagaṃ maruḥojanātana  
magajakōjanātana magaṃ rūvāriberuṇḍa  
Chāvunḍabaraṇagōtra, pavitṛa Chāṇḍojana  
vammana Channōja māḍida śāsana."<sup>3</sup>

In the Kēśava temple at Bēlur, so many sculptors worked in that temple. Dāsōja was by far the most eminent among them. His son Chāvaṇa who also worked at the same temple.<sup>4</sup>

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1. EC. V BL 17, 1136 A.D.

2. EI. III p. 5 754 A.D.

3. KI. V. 13, 1095 A.D.

4. EC. V BL. 71, 1117 A.D.

Another inscription from Bijāpur district refers to one Sangōja, son of a distinguished scholar Sorirāsi-Panditadeva, as an expert architect.<sup>1</sup>

Thus, technical arts were mostly hereditary, the father brought up his sons in his calling, and learning went side by side with working.

It is observed that some disciples went in search of teachers who were famous in architecture and learnt it from them. For instance, an inscription from Paṭṭadakal refers to Rēvaḍi Ovajja, a grand-son of Silemudda and a disciple of Sarvasiddhi Ācharya who was a great architect at Paṭṭadakal. He was one of the builders of the southern portion of the Pāpanātha temple there.<sup>2</sup> Āditya was another great sculptor of Virūpākṣha temple. He was a disciple of Sakarēśivādi. An inscription mentions him as the sculptor of the ceiling.<sup>3</sup> Another inscription dated 1062 A.D. from Muḷagunda in Dhārwaḍ district states that Bamma was the disciple of Nāgavarma. The passage runs thus - "Purikara Nagarada Bammaṁ Sarasvatigaṇadāsi Kanḍa .... niruta yati (Saṭaṁ) Khandarisidaṁ Nāgavarṁmana chchātṛaṁ."<sup>4</sup>

1. MAR. 1941, 1, 1172 A.D.

2. Annigeri, A.M. Pattadakalla Guḍigalu, Dhārwaḍ, 1960, No. 29.

3. Ibid, No. 9.

4. SIL XI (i) 97, 1062 A.D.

That a teacher-pupil lineage is mentioned in several inscriptions with respect to sculpture makes one understand that there were some experts in sculpture.

A record from Aihole, dated 8th century A.D. mentions that Narasa was a great builder of houses and temples and that there was none comparable to him in the skill. He built the Huchchappayyā temple there and was also responsible for the execution of some fine sculptures in this temple.<sup>1</sup> Another inscription from the same place mentions that he was a disciple of Sribiñjidi (vida) raddara.<sup>2</sup>

Another great sculptor and architect was a Sarvasiddha Āchārya. He was the teacher of Revaḍi Ūvajja. An inscription from Pattadakal describes him as follows -

"Svasti Srisarvasiddi Āchāri Sakala guṇāśraya anēka  
rūpa vāstupitāmahan sakala niṣhkala sūksmati  
bhāṣhitana vastuprāsāda yōgāsana sayana maṇimukuta  
ratna chūdāmaṇi tenkaṇadiseyā sūtradhāri."<sup>3</sup>

Another record from Kadlevād, in Sindagi taluka dated

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1. Annigeri, A.M. Aihole - Samskriti Mattu Kale, Dharwad, 1974, p. 172.
  2. Ibid., p. 177.  
"Sribiñjidi(vida)rddara chaṭṭan vimānarañjatan  
Sāstramaheśvaran Guṇa-ravi-rupasanghātan  
pramāṇabharan Narasūbban."
  3. Annigeri, A.M. Pattadakal Gudigalu, No. 1.

1172 A.D. states that Sangōja, son of Sōviyarasa Panditadeva was an expert architect (vāstuvidye).<sup>1</sup>

It is known from inscriptions that there were some teachers who were experts in architecture. These teachers gave training to their disciples in temples. Hence, it may be easily said that the temple itself was their educational centre.

We learn from inscriptions that some of these architects were learned, and experts in quick writing. In an inscription dated 1063 A.D. Poysalāchari is described as learned (Vidyāvanta)<sup>2</sup>. In another inscription dated 977 A.D. Pemmadiyāchāri is referred to as quick writer (śighralikhita).<sup>3</sup> Several sculptors were well-versed in all sāstrās. An inscription from Didaga in Channarayapatna taluka, states that Stotakāchāri was well-versed in all sāstrās, was sought after to construct ornamental buildings and upper storeys; he was distinguished in giving advice.<sup>4</sup> An inscription from Baḷāmbiḍa states that Bammoja of Huligeri himself wrote and engraved the record dated 1118 A.D.<sup>5</sup> Another record dated 1047 A.D. states that - ("I Śāsanakśharamaṁ baredupōydaṁ Dharmōja") Dharmōja himself wrote the text and

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1. IA. X p. 164, 750 A.D.
  2. EC. VI mg 13, 1063 A.D.
  3. Ibid, Vol. III Ng 183, 977 A.D.
  4. Ibid, V (I) Cn 265, 1206 A.D.
  5. SII. XX 76 1118 A.D.

engraved it on the slab.<sup>1</sup>

Several scribes learn more than one script. An inscription from Hirehadagali in Bellary district dated 1057 A.D. states that Demarasa knew four scripts namely, Kannada, Telugu, Tamil and Sanskrit.<sup>2</sup> Another inscription dated 1079 A.D. says that Nakulārya was well-versed in four scripts.<sup>3</sup>

The titles prefixed to the names of the architects indicate that the architects aimed at attaining excellence in their work.

Some of the titles borne by these architects were -

Rūvārisvara-svarabhaberunda<sup>4</sup>

Dhareyarūvāri-Chakravarti<sup>5</sup>

Birudarūvāri-mukhatilaka<sup>6</sup>

Rūvāri-vairi-birudabherunda<sup>7</sup>

Murulokadabirudu ... vāriggale<sup>8</sup>

Birudara-badava-gondala-badiva<sup>9</sup>

Malavara ganda birudurūvārigeri vajradanda<sup>10</sup>

Birudu manthanisuvara gantaragala<sup>11</sup>

Mattarisuvara manthanasala<sup>12</sup>

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1. Ritti, S.H. and Shelke, G.C. Op. Cit., No. 3, 1047 A.D.
  2. SIL IX (i) 118, 1057 A.D.
  3. EC V (ii) AK 99, 1079 A.D.
  4. EC XV BL 257 1117 A.D.
  5. KI p. 51, 1186 A.D.
  6. EC II Sb 143, 1131 A.D.
  7. Ibid., VIII ii Sb 80 1069 A.D.
  8. SIL XI (i) 100, 1064 A.D.
  9. EC V BL 17, 1136 A.D.
  10. Ibid., 239. 1140 A.D.
  11. Ibid., VIII ii Ng 27 1302 A.D.
  12. Ibid.,

It is other strange that inscriptions do not make any reference to a treatise on architecture, not even the great architectural work Mānūsāra. But in several inscriptions the architects have stated that they have built in accordance with the science of architecture.

An inscription dated 1099 A.D. from Kuravatti in Dhārwar district states that there was a famous treatise on architecture, which was familiar to Gulagoja. The verse runs as follows -

"Guṇapā.....ṛyya  
Pranītaśāstroktiṇde Kaluvesanaṁ  
kṣaṇayuktavāgīralu dhā  
raṇiyōlu Gulugōjanaṇevanendeḷe Pōgaḷguṁ"<sup>1</sup>

The above mentioned statements makes it clear that science of architecture was well-known, and that it was followed in Karnāṭaka even before 11th century A.D. This proves that there were treatises written on sculpture and architecture and that the concerned people had studied them.

The ancient architects who were well-versed in architecture and sculpture were experts also in the art of drawing. A record dated 749 A.D. states that Viśvakarma was an expert in drawing

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1. SII. XI (i) 165, 1099 A.D.

and painting. The passage runs thus - "Sarvakulāntardati chitrakalābhijñēna-viśvakarmmachāryenēdam-sāsanaṁ-likhitam."<sup>1</sup>

Another inscription dated 1082 A.D. found at Purigere states that Ayyaṇa was expert in the woodworks and metal works, ivory works, etc., the description runs thus -

"Parikara-puttaṇḍbavan-kantada  
Bammana-putranayyaṇam  
maravesadōppuvittageya-dantada  
chitrada-sāstrayuktamāgire-besageyva"<sup>2</sup>

An undated inscription of Sevuna Bhillaṇa makes reference to a drawing school.<sup>3</sup>

The sculptors had their own guilds. In epigraphs they are referred to in various terms as Kallukatigagōttali<sup>4</sup> Kulānvayagōttali,<sup>5</sup> Kōttali<sup>6</sup> and Srēni.<sup>7</sup>

These guilds laid down their own laws in order to safeguard the interests of the respective crafts. It also mentions the schools for imparting instruction in respective crafts plied by them.

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1. EC. VI Mg 36, 749 A.D.
  2. SII. XI (ii) 127 1082 A.D.
  3. Ibid, XX 179, Bhillaṇa Undated.
  4. EI. XIII p. 332, 1110 A.D.
  5. EC. IV KP 68, 1116 A.D.
  6. SII. XV p. 93, 1185 A.D.
  7. EI. XIV p. 188 725 A.D.



## SECTION III

## MEDICAL EDUCATION

If one says that India was famous for its medical skill throughout the ancient period, it is no exaggeration. Āyurvēda was one of the subjects of study in the agrahāras and the ancient universities of the times. It was regarded as one of the four upavēdas, connected with Atharva-Vēda. There were eight specialised branches of Āyurvēda and one had to master all of them if one wanted to be considered proficient in medicine. The eight branches of Āyurveda were as follows.<sup>1</sup>

1. Śalyatantra (Surgery)

The word Śalya was used generally to denote foreign bodies. Arrows were the common weapon that caused injury in battles and surgeons were required to treat the wounds caused by arrows. The arrows were sometimes dipped in poison to make them more potent. This surgical treatment was known as Salyatantra ..

2. Śālakyatantra

Śālakya included the diseases of organs above the clavicle such as the eye, the ear, the nose, the throat and the mouth. The

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1. Ijari Dhanyakumara, Āyurvēda Vijñana, Dharwad, 1970, p. 18.

treatment given for diseases of these organs was known as Sālākyatantra.

### 3. Kāya-Cikitsā

This branch of study consisted of the treatment of the diseases related to the entire body.

### 4. Kaumāratāntra (Paediatrics)

The Kaumāratāntra was related to the treatment given to the diseases of children.

### 5. Agadatantra (Toxicology)

It was a treatment for the toxic effects.

### 6. Bhutavidyā (Psychiatry)

It was a study related to the mental disorders. It also included a study of the planetary positions and their impact on human bodies.

### 7. Rasāyana (Geriatrics)

Rasāyana was a study of dhātus (elements) aimed at preventing the old age making the old feel young and strong.

## 8. Vājīkaraṇa

It was the study of aphrodisiacs. It included the methods to be followed in order to increase sukra-dhātu.

In ancient India the physician was called Vaidya<sup>1</sup> and Chikitsaka.<sup>2</sup> The Chinese travellers, Hiuen-Tsang and I-Tsing who visited this country during the 7th and the 8th centuries A.D. respectively were very much impressed by the services rendered by the physicians and have praised their profession and their devotion to the treatment given to the sick.

In ancient gurukulas and universities, Chikitsa vidyā or Āyurvēda was one of the subjects of study. In the Nalanda University, one of the most well-known University in ancient India, Chikitsa-vidyā was among one of the compulsory subjects for study. In the university of Takṣhasila also the study of medicine was included in the curriculum even as late as 1000 A.D.<sup>3</sup> In educational institution of Karnāṭaka medicine formed part of the study. An inscription of 1368 A.D. mentions the study of the Yajurvēda as a subject including the Āyurvēda<sup>4</sup> In Vaddārādhane

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1. EC. XI Dg 74, 1074 A.D.

2. EC. V AK 8, 9, 10, 1286 A.D.

3. Altekar, A.S. Education, p. 111.

4. EI. XIII p. 273, 1368 A.D.

mention is made of the two brothers, Agnibuti and Vayubuti, who studied Vaidya Śāstra in addition to other subjects.<sup>1</sup> Basaveśvara mentions two branches of Vaidya Śāstra namely, mantra vaidya and Śastravaidya<sup>2</sup> He also makes references to Gajavaidya.<sup>3</sup>

A Ganga record of 6th century A.D. refers to prince Satyavākya Nolāmbadeva who studied medicine in addition to other subjects.<sup>4</sup> In the Nallāla grant the Ganga king Durvinita is compared to Charaka and Dhanavantri in the knowledge of Ayurvedic medicine.<sup>5</sup> Another Ganga prince Narasimha, the eldest son of Nitimārga learnt in his younger days medicine in addition to other subjects.<sup>6</sup>

The Chinese traveller Hiuen-Tsang observes as follows on Ayurvedic education prevalent in ancient India: "The Brahmins learn the four Veda - treatises, the first called shou Longevity (the Āyurvēda) tells of the nourishing life and keeping the constitution in order; the second called Tzu worship (the Yajurveda) tells of the making of offerings and supplications; the third called ping

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1. Narasimhachar, D.L. Vaḍḍārādhane, p. 3-4.

2. Basavanala, S.S. Op. Cit., Vachana No. 633.

3. Ibid.,

4. QJMS, XV p. 12.

5. Ramesha, K.V. Inscriptions of the Western Gangas, pp. 99-103.

6. EC, XII 269, 904 A.D.

'Making even' (the Sāmaveda) describes ceremonial etiquette, divination; and military tactics; the fourth called Shu or Arts (the Atharva Vēda) tells us the various skilled arts exorcisms, medicine the teacher must have a wide, through the minute knowledge of these, with nexhaustive comprehension of all that is abstruse in them.<sup>1</sup>

According to I-Tsing<sup>2</sup> "The medical science, one of the five sciences (vidyā) in India, shows that a physician, having inspected the voice and countenance of the diseased, prescribes for the latter according to the eight\* sections of medical science."

The knowledge of Āyurvēda was hereditary and was transmitted from father to son. This hereditary background was given much importance in the classical age. In the appointment of

1. Waters, T. Op. Cit., Vol. I, p. 159.

2. Takakusu, J. Op. Cit., p. 127-28.

\* The following are the eight sections of medical science. The first treats of all kinds of sores; the second of acupuncture for any disease above the neck; the third of the diseases of the body; the fourth of demoniac disease; the fifth of the Agada medicine (i.e., antidote); the sixth, of the diseases of children; the seventh of the means of lengthening one's life; the eighth of the methods of invigorating the legs and body. These perfectly agree with the eight divisions of the Āyurveda.

vaidyas this point was a major consideration. A record from Lakshmesvara<sup>1</sup> dated 1081 A.D. refers to a physician, Kaṇṇappa born in a family of physicians. Another inscription<sup>2</sup> of 1072 A.D. refers to one Bibbanna, who was born in a family of physicians.

To understand the importance of the Āyurvēdic education in ancient India reference may be made here to the episode related to Jivika, the personal physician of Bimbāsāra the ruler of Magadha and Buddha. "Jivika Komarabhachcha, was the son of the courtesan, Sālavati of Rājagriha, who was thrown away on the dust heap from which prince Abhaya rescued him alive. He also brought him up till Jivika realised that in these royal families it was not easy to find one's livelihood without knowing an art. What if I were to learn an art! Thus thinking he went to Takṣhasila to study medicine under a world renowned physician who lived there. He learnt much and learnt easily, understood well, and did not forget what he had learnt. After studying thus for seven years, he asked his teacher when his studies might be regarded as completed, whereupon his teacher prescribed him the following test.

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1. EI. XVI p. 58, 1081 A.D.

2. SII. XI I (ii) 122, 1072 A.D.

Take this spade and seek round about Takṣhasila a yōjana on every side, and whatever plant you see, which is not medicinal, bring it to me'. Jivika examined all the plants of the area specified and reported that he had not come across any plant that had no medicinal properties. The teacher, satisfied with his answer said 'you have done your learning, my good Jivika, you go home and start the medical practice.'<sup>1</sup>

In addition to the science and medicine, surgery was also practised in ancient and medieval India. Dr.Honsberg, a German physician states that the ancient Indians knew different kinds of surgery that were not known to the Greeks. They were adept at plastic surgery and this discipline was borrowed from them. Dr.Rayale mentions that the ancient surgeons used a variety of instruments and as many as 127 different kinds of surgical instruments.<sup>2</sup>

Altekar states that students were taught surgery, paediatrics. Further he says that the beginners were taught how to hold and use the surgical instruments by practising upon pumpkins, cucumbers, water-melons etc.. Under the teacher's

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1. Mookerji, R.K. Op. Cit., pp. 468-69.

2. Ijari Dhanyakumara, Op. Cit., p. 126.

directions puncturing was demonstrated on the veins of dead animals, the manner of holding the probe on dry Alaby fruits, scarrification on stretched pieces of leather covered with hair, sewing on thin pieces of cloth, or skin, application of bandages on stuffed human figures and the use of caustics on soft pieces of flesh. The novice was then gradually initiated in real cases and allowed to extract darts, cleanse wounds and use the knife in piercing and cutting diseased parts of the body. How surgical wounds were to be made to dry up was also demonstrated.<sup>1</sup>

We get a very good specimen of the convocation address to medical students in Charaka Saṁhita Vāmanasthān. Important passages from it are given below.

"When on getting permission, you begin to practice, you ought to make an effort to offer an adequate honorarium to your teacher. You should aim at the welfare of Brahmans, cows and all other beings with a view to win practice, prosperity and fame here and in heaven hereafter. Everyday you should continuously and whole-heartedly try to promote the health of patients. Even if your own life is in danger, you should not desert your patients. You should not entertain an evil thought about the wealth or wives

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1. Altekar, A.D. Education, p. 188.



of others. Your dress should be modest, not toppish. Avoid drinking; do not commit a sin nor help one who is committing it. Your speech should be smooth, polished truthful and to the point. Taking all facts into consideration, you should make a deliberate endeavour to increase the stock of your knowledge and instruments.

Do not give medicine to those whose disease is definitely ascertained to be incurable, or to those who are about to die or to women, if their husbands or guardians are not present. Do not accept any fees from ladies without the assent of their husbands or guardians. When you enter a patient's room, all your attention should be centred on the patient, his expression movements and medicines to the exclusion of everything else. You must treat as strictly confidential all information about the patient and his family, where there is a danger of the patient or any of his relatives receiving a shock, you should not divulge the impending death of the patient even when you are aware of it."

"Though well grounded in your line you should not praise your knowledge much; for some people get disgusted even with their friends and relatives if they are given to boasting. One can never get a mastery of the entire medical science, unrelated, one should therefore pass one's time in making a constant effort to learn something more. A wise man will indeed gather something from

every quarter; a fool only thinks otherwise, and shows jealousy. Taking all things into consideration, a wise physician should listen to and derive benefit from the discoveries or observations even of an enemy, if they are calculated to promote one's fame and prosperity in this world."<sup>1</sup>

Epigraphs do not furnish details regarding medical education, they mention only the names of physicians who were experts in the field of Āyurvēda. In ancient and medieval Karnāṭaka also there were some experts in Āyurvēda. According to Ugrachārya, Samantabhadra, a Jaina teacher of the Ganga period, wrote a book on Āyurveda, namely, Siddhānta Rasāyana Kalpa. It included detailed description of eight branches of Āyurvēda.<sup>2</sup> Puṣyapāda's Sanskrit work on medicine Kalyāṇakāraka was translated into Kannada by Jagaddaḷa Sōmanātha under the title Karnāṭaka Kalyāṇakāraka. This was the first work in Kannada on medicine. Another work on veterinary medicine was written by the Chalukya king Kirtivarman.<sup>3</sup> Shri.R. Narasimhachar, the author of

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1. Charakasamhita Vimanasthan, 8, 6-8.

2. Srikanthamurti, K.R. Karnatakada Ayurvedada Itihasa, Mysore, 1972, pp. 21-22.

3. Ibid.,

Karnāṭaka-Kavi-Charite, writing about Kirtivarma, the author of Gōvaidya observes that he was identical with one of the three sons of Someśvara I. He had the title of Vaidyāratna.<sup>1</sup>

In the court of Chālukya Jayasimha II there were many scholars, Chaundarāya, was one of them. He wrote Loṇopakāra, which deals with miscellaneous topics like astronomy, astrology, sculpture, medicinal herbs etc.. Particularly the 9th chapter deals with the medicinal subjects. This chapter is biggest among the other chapters, that include 226 stanzas. They deal with the Puruṣhavaidya (treatment for men), Strivaidya (treatment for women) Bālavaidya (treatment for children), Gōvaidya (treatment for cattles), Aśvavaidya (treatment for horses), Gajavaidya (treatment for elephants). This book is great help to doctors.<sup>2</sup>

The first reference to the medical education is in the Nallāla copper plate inscription. It mentions that Ganga king Durvinita was expert in Āyurvēda. It further mentions that he was "Like Atreya, Dhanavantari and Charaka in the field of the science of Āyurvēda."<sup>3</sup>

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1. Narasimhachar, R. Karnataka Kavi Carite, Vol. I, Bangalore, 1961, pp. 3-4.
  2. Sheshayyengar, H. Op. Cit, Ch. 9.
  3. Ramesha, K.V. Op. Cit, pp. 99-103.

Inscriptions make references to some women who were experts in medicine and allied subjects. Devamati has been described in one of them. A record dated 1120 A.D. from Sravanabelagola states that Devamati was an expert in medicine (Divyāśhadhaṁ Vyādhi Vyāpaputetadeena Mukhine).<sup>1</sup>

Inscriptions, while recording endowments made to educational centres and temples reveal that such endowments often included medical facilities to be provided. Thus for example Chalukya queen Suggaladevi, who gave an endowment to the temple of Śiva of Devanur in 1029 A.D., made arrangements to provide food, clothing, and medical treatment for the sanyāsīs as well as students who lived there.<sup>2</sup>

We find certain important references in the Pāṃpa Bhārata<sup>3</sup> wherein it is said that physicians (doctors) were sent to treat the elephants and horses, which were wounded in battle-fields. Operations also were conducted on battle-fields. We find in the Pāṃpa Bhārata again a detailed description of a particular method of conducting operation.<sup>4</sup> The pieces of arrows found in the bodies

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1. EC. II Sb 129, 1120 A.D.
  2. SII. XI p. I, 25, 1029 A.D.
  3. Puttappa, K.V. Op. Cit. p. 280.
  4. Ibid. p. 281.

and the bones were taken out with the help of a magnet which was held in front of those pices to attract the same

Inscriptions of the period mention the names of several physicians and donations made by them to temples. The Śirśi plates of the early Kadamba ruler, Ravivarma refer to the royal physician Nilakantha who gave four Nivartanās of land to temple Mādhava.<sup>1</sup>

An inscription from Davanagēri dated 1054 A.D. mentions the physician, Vijayapandita and describes him as Kaliyuga Dhanvantari.<sup>2</sup> Another inscription dated 1081 A.D. from Lakshmesvara refers to the great physician Kannaṇappa. He had seven sons, namely, Indrappa, Išvara, Pārasva, Rāja, Kaladeva, Ādināta and Śāntipārśva. The last son was an expert physician. He continued the family profession.<sup>3</sup> A record dated 1139 A.D. refers to another physician Jaiyu. He is described as a great expert in all branches of medicine including veterinary science and specially Gajavaidya.<sup>4</sup> A Mysore record dated 1181 A.D. praises

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1. EI, XVI p. 264.
  2. EC, XI Dg 74, 1054 A.D.
  3. EI, XVI p. 58, 1081 A.D.
  4. EC, V AK 17, 1139 A.D.

two persons namely, Achyutavirēndra Sikyappa and his son as expert physicians. (varavaidya), and Bhisagraja (prince among physicians).<sup>1</sup> A Hoysala record of 1286 A.D. refers to the great physican Pileyannagal. He is mentioned as Vaidyadēva (great among doctors in the inscription).<sup>2</sup> Another inscription mentions Pileyanna as a royal physician well-versed in the science of medicine.<sup>3</sup>

In ancient India hospitals were attached to educational centres, like mathas. The Shikāripur inscription dated 1162 A.D. refers to Kodiyamatha which had a hospital, where the destitute and the diseased were fed and treated.<sup>4</sup> Another record from Sōrab, mentions three hospitals attached to the temple of Balligave.<sup>5</sup>

#### SOME IMPORTANT PHYSICIANS

Ayurvedic system of medicine is one of the great contributions of ancient India to the world. Karnāṭaka had its own share in it.

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1. EC. IV Ch 158 1181 A.D.
  2. Ibid, V AK 8, 9, 10, 1286 A.D.
  3. MAR. 1940 p. 136.
  4. EC. VII SK 102, 1162 A.D.
  5. Raice, B.L. Mysore and Coorg from the inscription, p.277.

Amongst the works on Āyurvēda systems of medicine Charaka Saṁhita, Suśruta Saṁhita and Vāgbhata Saṁhita are known as Brahatrayi in three major basic texts. Then there are three famous minor works on medicine, viz., Śārangadhara Saṁhita and Bhāvaprakāśa and Mādhava idhāna. These are well-known as Laghuttrāyi (three minor basic texts).<sup>1</sup>

Puḡyapāda was a celebrated name among the Jaina authors. He was also known as Devanandi. He was the contemporary of Durvinita, the Ganga king. He was a great writer, scholar, poet, grammarian, mystic and yogi. Therefore, he was called Jinendrabuddhi. Puḡyapāda's scholarship was described by a great poet

His work on medicine is called Kalyāṇakāraka. It deals with the treatment of certain diseases. The drugs prescribed here are purely vegetarian and non-alcoholic.<sup>2</sup> Another poet Pārśvapandita says about the Puḡyapāda's medical work Kalyāṇa Kāraka as follows:

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1. Ijari Danyakumara, Op. Cit., p. 20.

2. Sharma, S.R. Jainism and Karnatak Culture, Dhārṇād, 1940, p. 73.

"Pūjyapadamunipa who was famous on earth and the very ocean of milk of compassion, removed the diseases and defects of the body by his work, the Kalyāṇakāraka, the vast defects of speech by the Sabda Sadhakajinendra and the false defects of the people of the world by the Vritti on the Tattvabodhakatattvārtha."

The Kalyāṇa Kāraka is a work in which taking of wines and meat even as medicine was dis-approved. This book contains 25 chapters, which are divided into two broad sections called Svāstharak shadhikāra and Chikitsādhikara.

Ugradityachārya was a physician in the court of Amoghavarsha, the Rāstrakūta king. He was engaged in penance for a long period of time in the Ramagiri hills in Vangimandala. He strongly debated in a very scholarly manner against the use of non-vegetarian food in the court of the king. He was a disciple of Śrinandī.<sup>1</sup>

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\* Narasimhachar, R. Karnāṭaka Kavi Carite, Vol. I, Bangalore, 1972, p.

Sakalōrvinuta Pūjapāda munipaṁ tōṁ peṇḍa kalyāṇakā  
rakadiṁ dehoda dōś'hoṁ vitatavāchā dōśhamāṁ śābdasā  
dhoka Jainēndradi nijagajjanad mityādōśhamāṁ tatvabhā  
d-hakātattvārthada vratti inde kaṇḍaṁ  
Kāruṇyamagdārṇa vaṁ.

1. Srikanthamurti, K.R. Op. Cit, p. 10.



Majority of the śaranās who lived in Kalyāṇa during the 12th century A.D., were known by the professions they followed, for example, we may cite, Madivala [washerman], Māchideva, Aṃbigara boatsman, Choudayya, Bachikāyakada carpenters, Basappa, Haḍapada Barber, Appaṇṇa, Dohara Tanner, Kakḷayya, Turughali cowherd Rāmayya etc.. In the same manner Sanganna was also known by his profession. He was called Vaidya Sangaṇṇa. Some vachanās written by him are available today, but whether this profession came to him as hereditary or he learnt it newly, is not known for certain. We find references to him in literary works like Bhairveśvara Kāvya, Kathamānisūtra ratnākara, Gururāja Charitre and others.<sup>1</sup>

Vaidya Sangaṇṇa was an expert in diagnosing the diseases by reading the pulses of a person. In his vachanās vaidya Sangaṇṇa gives us various types of nādis (pulse) numbering as many as 27.

"Mayūranādi mandūkanādi Jalūkanādi Ahivalinādi  
Mandalaḡamakanādi, Śhandeta Pathanādi dīrgha nādi  
Adamanādi Uttaranādi pūrvanādi Paśthinādi Gajagamanādi  
Hachchōttinādi vikramanādi Sutranādi  
Sanchunādi Sanchalanādi Śaityanādi Usha nādi

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1. Nayaka, H.M. and Venkatachala Sastri, Kannada Sahitya Charitre, Vol. 4, Mysore, 1977. p. 762.

Vihanganādi Kūrmanādi markatanādi  
pipilikanādi Daūshtranādi Karkōtakanādi  
Samarasanādi Santōshanādi  
Inti pratamanādiyolaḡāda Śariradalli toruvanādi<sup>1</sup>

In another vachan mentioned herbs; he speaks of preparation of medicines.

"Vaidyavendu māḡuvalli nānāmulike vanadravya saha  
muntāgi Lavaṇa Pāshāṇa lōha panchasindhurāṅgalinda  
rasa dravya muntada śārangāḡa kramangalalli  
 sara sandāna vihangā mraḡanara muttivarōḡagāda  
 nānā jivangāḡa nimityava Pramāḡisi tannātmasiddi  
 yāgi tā maḡida Oshad Prasiddavāḡi"<sup>2</sup>

From this it is clear that he used to prepare medicine by mixing various herbs. In other vachanas, he has stated in clear terms different kinds of diseases, their diagnosis and treatments.

#### VETERINARY SCIENCE (PAŚUVAIDYA ŚĀSTRA)

The need to have a healthy live stock required enough of care to be given to animals which in birth demanded the attention of doctors to turn to veterinary science.<sup>3</sup> In the Mahābhārata<sup>4</sup> we

1. Sunkapur, M.S. Sakalapuratana Vachanagalu, Dharwad, 1968, p. 288.
2. Ibid, Vachana, 109.
3. ,
4. Shama Śāstry, R. Arthasastra, pp. 52 and 166.

find references to Gajasūtra, Aswasūtra, works on elephants and horses. Kautilya also refers to doctors, and those who treated elephant and horses. Asoka<sup>1</sup> established throughout his empire and the frontier kingdoms hospitals for the treatment of men and animals alike.<sup>2</sup> In Karnāṭaka a Ganga ruler Śripurusha was himself the author of Gajasāstra.<sup>3</sup> This work deals with the treatment of diseases among elephants.

Chālukya king Kīrtivarma, the brother of Vikramāditya II is the author of Gōvaidya, a treatise on veterinary science.<sup>4</sup> An inscription dated 1139 A.D. mentions Jaiyu a physician who was an expert in Gajavaidya<sup>5</sup> treating elephant diseases. The Chālukya ruler Sōmesvara III in his work Mānasōlāsa, describes in some detail - the treatment of diseases not only of men, but also of animals such as horses, elephants and the like.<sup>6</sup> Chandrarāja, Abhinava Chandra, Rāmachandra, Padmapandita were the authors of the Asvavaidya.<sup>7</sup>

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1. Ibid, p. 168.
  2. Narasimhachar, R. Karnataka Kavi Carite, Vol. I, p. 17.
  3. EC VIII PL. 35.
  4. Narasimhachar, R. Op. Cit, p. 128.
  5. EC. V AK 17, 1139 A.D.
  6. Shrigondekar, G.K. Op. Cit, Vol. I, 137-298 (roga-chikitsa) pp. 16-33; I, 139-45. (rajarha-vaidyah) p. 51; II 582-622 (Asvaroga-chikitsa) pp. 99-104; II 632-76 (gajaroga chikitsa) pp. 105-09.
  7. Narasimhachar, R. Op. Cit, p. 25.

## SECTION IV

## EDUCATION AND FINE ARTS

Karnāṭaka was the home-land of many arts. Here many arts grew and developed as a result of the encouragement given by kings, queens and other members of royal families and officers of the state. It is true to say that as is the arts, so is the culture, and as is the culture, so is the art. It is really reciprocal.

We find references to arts in a number of Sanskrit, Jaina and Buddhist works. In ancient Indian works references are made to as many as 64 arts, in all. There are references, to arts of various types even in the Kāmasūtra of Vātsāyana. Some works mention more than 64 arts, while the Jaina works mention 72 arts. The Jaina work Lalitavistara records 86 arts.<sup>1</sup> But the generally accepted number in respect of arts is sixty four.

In inscriptions, however, there are infrequent references to 64 arts. For example, a record dated 1129 A.D. described the mahājanas of Seḍim̐ba agrahāra as experts in the 64 arts.<sup>2</sup>

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1. Mookerji, R.K. Op. Cit. p. 437.

2. Ibid.

Chavushasti Kalanvita Vasuvati girvānarum). A record dated 1092 A.D. describes Mandalesvara Kalinda Bhupati as well-versed in 64 arts (Chatusputtaka āvilāsine Bhujangam).<sup>1</sup> Another inscription dated 1095 A.D. describes a person as an expert in Tarka, Vyākarna, Chitra, Patra, bharatādyanēka chaushaṣṭi kalā, samagra chāturya chaturmanana.<sup>2</sup> A record mentions 16 arts as follows: Vyākarna, Nighantu, Ganita, Vātsāyana, Jōtishya, Sakuna, Chanda, Manu, Gāndhāra, Alankāra, Mahākāvya, Nāṭaka, Ādhyātma, Arthasāstra, Siddhānta and Pramāṇa in 1092 A.D.<sup>3</sup>

But it is difficult to believe that there were persons who were well-versed in all the 64 arts. It appears, however, that people who were well-versed in more than one arts, were generally said to have been scholars in all the 64 arts.

There are two kinds of arts viz., general arts and fine arts. Music, dance and drawing, form the various types of fine arts.

There are references both in literature and inscriptions to the fact that the people of Karnāṭaka were well-versed in fine arts.

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1. Ibid, IX (1) 161, 1692 A.D.
  2. EC V Mj 18 1095 A.D.
  3. SII IX (i) 161, 1092 A.D.

## A. MUSIC

"Gitaṁ vādyaṁ tathā Nrātyaṁ trayaṁ Sangita muchyate". It means that music consists of singing, playing on musical instruments and dancing. When all these three are present in a performance then it is called music. Music is part and parcel of the life itself. It is said that the music that falls on the ears of a new born baby makes his life full of bliss throughout.

Even though it is one of the fine arts, it is considered as an art of all arts. We find references to music in inscriptions while the inscription of Tālagunda describing the glory of the Kadamba king Kākustavarma states that his palace was resounding with music (Nānā vidha - dravina - sāra - samuchchayeshumatta - dvipendra - mada - vāsita - gōpureshu saṁgita - valgu - ninādeshu - grihēshu).<sup>1</sup> An inscription dated 1095 A.D. while describing the Kadamba royal court refers to singing, playing on musical instruments and dancing performed by the girls there.<sup>2</sup> In addition to reading and discussion of poetry and dramas performance of music was common.

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1. Gopal, B.R. Corpus of Kadamba Inscriptions, Sirsi, 1985, p. 15.
  2. EC. V Mj. 18, 1095 A.D.

The kings, queens and other members of the royal family were well-versed in the art of music. Pampa in his Bhārata mentions the subjects studied by the prince which included Gāndharva Vidyā (music).<sup>1</sup> Kuṭlur plates of Mārasīmha states that, Erayappa, son of Narasimhadeva was an expert like Bharata in the arts of vocal music, instrumental music and dancing.<sup>2</sup> An inscription dated 1054 A.D. refers to an officer Aṇṇaya under Jayakēśi I as well-versed in music, instrumental music and dancing.<sup>3</sup> A record from Guḍigēri in Dhārwaḍ district, says that Kanchalamāhādevi, the queen of Chālukya king Sōmesvara II had the epithet Sakala - Kalā - dhare. It shows that she was well-versed in all the fine arts.<sup>4</sup> Chālukya Sōmesvara III, the author of Mānasōllāsa was regarded as an authority on music. In his work he described the music and musical instruments in not less than 2500 verses.<sup>5</sup> An inscription dated 1084 A.D. praised Lakṣmīdevi, queen of Chālukyā Vikramāditya VI as an enlightened lady with mastery over all the fine arts.<sup>6</sup> Kētaladēvi, another queen of Vikramāditya VI was also called Sakala - Kalādhare, Anēka desabhāṣha Sangita - Vidyādhare. She had mastered all arts and knew many languages besides being an expert in music.<sup>7</sup>

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1. Puttappa, K.V. Op. Cit, p. 46.
  2. MAR. 1921 p. 48.
  3. EI. XXXVII p. 284, 1054 A.D.
  4. ARSIE. 1958 E.No. 110.
  5. Shrigondekara, G.K. Op. Cit, Vol. II, p. 284.
  6. EI. XV, 102, 1084 A.D.
  7. SII. IX 159 1090 A.D.

An inscription dated 1103 A.D. mentions that Padmaladevi, Chāvaladevi, and Bōppadevi, the three wives of Hoysala king Ballāla I, were highly skilled in the arts of singing and dancing.<sup>1</sup> A record dated 1113 A.D. says that Balachidevi, the queen of Ganga Permadi was a perfect dancer.<sup>2</sup> An inscription dated 1117 A.D. from Belur states that Santaḷa, the queen of Vishnuvardhana was known to be perfectly trained in music and dancing and the records describes her as Sangita Garasvati.<sup>3</sup> The Hoysala king Vishnuvardhana is described in a record as a cannoissu of music (Sangita prasanga, Bhangi Sangata Chaturā Bharata).<sup>4</sup> Another Hoysala ruler Balla II is described in an record of 1190 A.D. as a Bharata in the art of music and dance.<sup>5</sup>

The life of Indian music is Rāga (Sruti) and tones (Śvara) from the causal sound or Nāda. We find this idea clearly explained in Maṇḍana's Brhaddēśi when he says -

Idānīm Sampravakṣyāmi nāda-lakṣmaṇa muttamam  
Na nādēna vinā gitam na nādēna vinā syarch.<sup>6</sup>

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1. EC. VI Cm 260, 1103 A.D.
  2. Ibid, VII Sh 97, 1113 A.D.
  3. Ibid, V BL 58 1117 A.D.
  4. Ibid, IV Ng 3 1135 A.D.
  5. Ibid, VI Kd 156, 1190 A.D.
  6. Swami Prajanandan Historical Development of Indian Music Calcutta, 1960, pp. 84-85.



Several records under study mentioned Rāgaparivāra and Melapadhati<sup>1</sup> besides mentioning Battisarāga.

A record dated 1079 A.D. says that, Barmayya was an expert in the Battisarāga and all branches of music. The passage runs thus -

Jopalinarayanam-bhāvanantakaram-(de) kevilāsam  
battisaraga bahukalā-brahmaṇḍa-vāgdevilabda-vara-Prasādam  
dana vinōdanāmādi samasta prasasti sahitaṁ  
śrīmanmōkari Barmmayyaṁ.<sup>2</sup>

Basavesvara also mentions Battisarāga in his vachana<sup>3</sup>

A musician by name, Rāgada Sankanna was very famous in the court of Chālukya Vikramāditya VI. He used to sing everyday in the court and get twelve gold coins (Varahas) for his singing. Vikramāditya, gave more respect, to Sankanna than to any other great musician, for his court. The reason for it was that Sankanna's music was full of the flavour of devotion. On account of his devotion Sankanna won the competition with the musicians of the Gouladesa and also won a title Rāga Rasānka (the winner of musical melody) from the king.<sup>4</sup>

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1. HAS, 18, A,B,C, 1178 A.D.
  2. SII, XVIII 86, 1079 A.D.
  3. Hiremath, R.C. Op. Cit, Vachana, No. 498.
  4. Sastri, C.N. Karnataka Sangita Vaibhava, Dharwad, 1976, p. 124.

Another important aspect of the art of music was the instruments. Musical instruments have been classified under the following five categories by the ancient music scholars, viz., tata, vitata, sushira, anabadahva and ghana.

The Tata category of instruments are the stringed ones which are played with stroke of fingers or plectra.

The Vitata category of instruments are also the stringed ones and they are played with a bow.

The Sushira category consisted of the wind instruments.

Anabadhava category of instruments are those whose faces are covered with skin and are played either by hand or by sticks.

Ghana category of instruments are those which are made of metals.<sup>1</sup> Sōmesvara III, son of Vikramaditya, in his great work Mānasōllasa also mentioned this kind of musical instruments.<sup>2</sup>

During the period under study, mention is made of several musicians well-versed in all the branches of music i.e., both vocal

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1. Gosvami, O. The story of Indian Music, Bombay, 1961, p. 292.
  2. Shirigondekara, G.K. Op. Cit, p.

and instrumental. A record dated 1045 A.D. for instance, describes Chāvunda, the head of Mulagund, as a master in all types of musical instruments, viz., Tata, Vitata, Ghana and Śuśhira.<sup>1</sup>

Another record from Dhārwaḍ district, states that, Barammayya was an expert in music, and dancing etc., and was indeed a Brahma in 32 rāgas, and also in many other arts.<sup>2</sup>

Ereyamma or Eraga, a subordinate ruler of Jagadekamalladeva is described in a record from Mantura, dated 1041 A.D. as an expert in music and other arts. Vādya Vidyādharam Sakalakalādharam Sarasvatikarna kundaram.<sup>3</sup> A record dated 1045 A.D. from Mugad, in Dharwad district mentions that Traividya Chūdamaṇi was expert in the musical instruments (Vādya-Vidyā-Viśārada-Prabhudharum).<sup>4</sup> Another undated inscription from Dharwad states that, a Ratta king Kanna was skilled in dancing, music and other allied arts (Vadyavidyādhara nolrarasankesvara).<sup>5</sup>

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1. SII, XI (i) 78, 1045 A.D.
  2. SII, XVIII 86, 1079 A.D.
  3. Ibid, XI (i) 74, 1041 A.D.
  4. Ibid, 78, 1045 A.D.
  5. KI, VI, 14, Someśvara II undated.

A record dated 1199 A.D. from Devanagēra describes a certain person as an expert in instrumental music ("tumburanāradā-dinritya gectavadya vitarana vinodapriyam").<sup>1</sup>

In Karnāṭaka almost every temple had musicians, both vocalists and instrumentalists, who rendered their services regularly there.<sup>2</sup>

Under the category of the instrumentalists come lute players,<sup>3</sup> drummers,<sup>4</sup> beating various types of drums like the headed drums and double headed drums,<sup>5</sup> tabor beaters<sup>6</sup> gong beaters,<sup>7</sup> hand-bell ringers,<sup>8</sup> conch-blowers,<sup>9</sup> horn-blowers.<sup>10</sup>

Now, if we intend to know details of musical instruments, we have to turn our attention to sculptures engraved on the herostones and the temples. For example Shiva is standing with Rudravina (A kind of flute) in his hand, in the first cave in Badami. We also

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1. SII. XX, 184, 1199 A.D.
  2. MAR. 1937, 27, 1100 A.D.
  3. SII, II, Pt. III 66.
  4. EC. IV 50, 975 A.D.
  5. EC. X KL 106, 1071 A.D.
  6. Ibid.,
  7. Ibid.,
  8. Ibid.,
  9. Ibid.,
  10. SII, II Pt. III 66, and EI IV 50, 975 A.D.

find a flute player and a blower of horns, etc., among the statues found in the second cave in same place. There is one more similar statue in Rāmesvara temple in the village called Narasamagula in Nelamangala taluka. We find many blowers of various musical instruments carried on hero-stones that are found in various parts of Karnāṭaka.

#### DANCE AND DRAMA

Inscriptions have recorded that drama was one of the subjects studied in ancient Karnāṭaka. But these happened to be the dramas in Sanskrit and not in Kannada. As it was included in the study of Sanskrit language and literature. It can safely be inferred that it was no other than Sanskrit drama itself.

An inscription dated 797 A.D. described the Ganga king Sivamāra as an expert in poetry and as a patron of arts, dance, drama and also in playing.<sup>1</sup> Another Ganga king Satyavākya Nolambādeva, learnt the science of politics, grammar, medicine, poetry, mathematics, history, Puranas and Bharatasāstra, drama besides singing, dancing and instrumental music.<sup>2</sup> It is known

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1. EC, IX, 60, 797 A.D.

2. MAR, 1921.

from the story of Sukumaraśwami, from Vaddārādhane that drama was one of the subjects studied by Agnibhūti and Vayubhuti.<sup>1</sup> In the same manner, Pāmpa stated that drama was also one of the subjects studied by princes.<sup>2</sup> It is clear that drama was one among the subjects of higher education.

It is known from the inscription that the mahājanas of agrahāras knew drama, for example, an inscription in Talagunda states that the mahājanas of that agrahāra were well-versed in the Vedha, Vedhanga Mimamsa, Tarkka, Smṛuti, Puranas and Nataka.<sup>3</sup> The mahājanas of Kukanur had learnt various arts including drama and Bharata.<sup>4</sup>

An inscription dated 1092 A.D. from Chinna-Tumbala refers that Dandañayaka Kaliga was expert in 64 arts including dance.<sup>5</sup>

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1. Narasimhacharya, D. (Ed) Vaddaradhane, p. 34.
  2. Puttappa, K.V. Op. Cit., p. 47.
  3. EC. VII SK 176, 450 A.D.
  4. Desai, P.B. Op. Cit., p. 83.
  5. SII, IX (i) 161, 1092 A.D.

Pattadakal inscription dated 850 A.D. refers to a great dancer Achalan. He was an expert in the art advocated by Bharata. The passage runs thus.

"Bharatanuta-vachana-rachanā-virachita-natasevya  
Simghañādena-paranāṭa-madāndhahasti-parihinamadō  
bhavatyeva-Natasevya-Bharatamata-Yutapaṭuta  
ra-vachanāśani-Prapatena-Kuṭilonnata-natāśailaih  
Sphuṭitanā mastakarpata (m) ti Achalan.<sup>1</sup>

According to Dōdwād plates, Vijayāditya, the brother of Goa Kadamba king Permāḍidēva, was an expert in Music and dance. The passage runs thus -

"daisyammargē-śhadamga-chchavita-jala  
yute-rāga Gaṁga-pravahe  
nrityēnan-aṁga-hāra-padakara-vāra  
vinā-yasa-chitre-huḍukka  
vinopaṁgadi-vādyepyati-sayita-mat  
Bharati-bhuṣaṇayah.<sup>2</sup>

An inscription from Ālahalli in Śikāripura taluka dated 1113 A.D. states that Bāchaladēvi, wife of Mahāmaṇḍalēśvara Ganga Permiḍi had specialised in dramatics and won the heart of her husband by enacting a play and obtained the title patra jagadāte (head of the world of dancers)<sup>3</sup>

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1. IA. X p. 167, 850 A.D.

2. Gurav, R.N. The Kadmbas of Goa and Their Inscriptions (unpublished thesis), Dharwad, p. 405.

3. EC. VII Sh 97, 1113 A.D.

Another epigraph from Sravanabelagola dated 1195 A.D. states that Nāgadēva erected a stone pavement and a dancing hall in front of the Pārśvanātha baṣadi.<sup>1</sup> Yet another record of Rāstrakūṭa king Prabhūtavarsha from Manne in Bangalore district says that, the king granted a village to the dance teacher and dancing girls, and drums for the Jaina temple at Mānyapura.<sup>2</sup>

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1. EC. II 335, 1195 A.D.

2. Ibid., IX NI 61, 802 A.D.



## **CHAPTER VII**

### **PHYSICAL AND POPULAR EDUCATION**

**SECTION I : PHYSICAL EDUCATION**

**SECTION II : POPULAR EDUCATION**

## SECTION I

## PHYSICAL EDUCATION

"Sarira madyam khalu dharma sadhanaam"

Kalidasa

According to poet Kalidasa, health of the body is the main source to achieve all sorts of dharma and moksha. Health is wealth. Body is like a pot, you can develop it as you wish. Health depends on food, water, air, sun-light, work, rest, physical activities etc.. Physical education should form part of general education. All round development of the child is the real education.

Educational system in a far off country like ancient Greece, aimed at producing physical strength, courage and obedience in pupils under the supreme control of the state. The immediate aim was to train the youth as soldiers who would endure, labour and fight to conquer. Thus, they gave much importance for the body building. They regarded a strong man as a good citizen. "Physical education is an integral part of that total education, which aimed to develop the child physically, mentally, emotionally

and socially fit citizens through the medium of physical activities which have been selected with a view to realising the outcomes."<sup>1</sup>

In Sparta, for instance, military education was given to its people to protect the freedom of the country. Much importance was given to the development of the body. According to William James, physical education was not only to develop the body but also to inculcate good virtues like discipline, punctuality, co-operation, love, leadership, courage, skill, mental ability etc..<sup>2</sup>

In ancient India at the famous educational centres like Nāḷanda, Vikramśīla and Takṣhaśīla students were taught different subjects like archery, chariot riding, wrestling, boxing, acting, dancing etc.. Takṣhaśīla was known for the training in archery. It was the centre of attraction for princes and the rich.<sup>3</sup> Physical education given in Nāḷanda University was very prominent.<sup>4</sup>

Karnāṭaka was not an exception to this. Physical education was not the part of their studies but it was inculcated in the life of students in those days. John Mosan Taler observed that the

- 
1. Khan Eraj Ahmed, History of Physical Education, Patna, 1964, p. 31.
  2. Malidevaru, C.H. Sikshana Tatvasāstra, Tumkur, 1976, p. 103.
  3. Khan Eraj Ahmed, Op. Cit, p. 319.
  4. Altekar, A.S. Education, p. 123.

child had to concentrate on his books, and learning a hundred years ago. The home and the fields provided physical health, strength, skills and ability. Now the schools have to develop all such good qualities. They have to develop the child mentally, morally and emotionally, co-ordination of the motor nerves, strength, balance of the mind and perseverance are some of the essential qualities emphasised. The school is an institution where the child acquires knowledge and develops all its abilities.<sup>1</sup>

But in ancient days though it was not taught as a separate subject, it was not neglected. We read about the brave deeds of the people in epigraphs. Such individuals are compared to Epic heroes, like Rāma, Hanumāna, Bali, Dadhichi, Dharmarāya, Bhima, Bhishma, Arjuna etc.. There are stone epigraphs, they are erected in the memory of brave people who had died in the battles.

In an epigraph dated 1072 A.D. Īshwara Dandādhisā and Sōvideva Dandādīsā are described as Bhima and Arjuna the epic heroes.<sup>2</sup>

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1. Taler, J.M. Development and Education, Patna, 1957, p. 50.

2. Ibid, 74, 1074 A.D.

An inscription from Hāssan taluka dated 1171 A.D. Tammaḍirudra was compared to Śṛuta, Kāma and Bhimasēna. The passage runs thus -

Ēridardhi janake Sūratara  
nirūtaṁ Kāmaniyaralligabhinavakāyaṁ  
parabalake Beemaśēnaṁ  
harapadayugabṛiṅganenipa tammadirudra.<sup>1</sup>

In the inscription of 1179 A.D. from Sōrab taluka, a brave person is compared to Abhimanyu who daringly entered into the battle (Chakravayūhava hōkkirddukkalabhimanyūnate).<sup>2</sup>

A hero-stone of the 12th century describes Kētamalla as Bhima and Arjuna, the lines run thus -

Jitvā bahubhaṭānyuddebimārjuna  
parākṛamā  
virasṛi ramaṇōbhūtvā Kētamallō divangataḥ<sup>3</sup>

Thus, the brave persons were described in inscriptions and compared to the renowned people of the past. It is difficult to say whether physical education to such brave people was an exclusive subject of study. They were trained in the house only.

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1. EC. XV Hn, 90, 1171 A.D.
  2. Ibid, VIII, Sb 20, 1179 A.D.
  3. EC. VIII Nr, 70, 12th century A.D.

Physical education had its own importance in the education of princes. The king had to learn Arthaśāstra which included horse riding, politics, archery etc..<sup>1</sup> This shows that they had to undergo the strenuous physical training. According to Pampa Arikesari, the Chalukya prince had to learn archery along with other subjects.<sup>2</sup>

In ancient days the kings and other members of the royal family used to send their princes and sons to the remote gurukulas. Some kings had arranged to teach their sons in the palace itself. They intended the princes to undergo the physical education also. The princes had to do all the necessary house-hold work of the gurukulas. The poor students who were unable to pay the fees had to do all jobs. They had to bring fire-wood from the forest and water from the well or the stretch. They had to graze the cattle of the teacher. They were going with their teachers for collecting alms. They were undergoing physical exercises when they were doing such jobs. They were learning all the necessary good qualities like perse<sup>ve</sup>rence, broad mindedness, co-operation etc.. They developed themselves physically strong.

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1. Shamasastri, R. Op. Cit; pp. 37-40.
  2. Puttappa, K.V. Op.Cit; p. 45.

Gurukulas of ancient days were established in peaceful and healthy atmosphere of forests. The students were enjoying the life in such gurukulas because they were far away from the noise of the cities. The lovely atmosphere of the gurukulas developed the students physically and mentally for hard work and study. Agrahāras and Ghatikas were fine examples for such places. The student's practised yōgāsanas in those days. They had strong and healthy bodies. The physical health creates mental peace.

The kings and feudatories had many programmes relating to the physical activities. Their education included wrestling, boxing, horse riding, elephant riding, swimming, hunting, dancing, etc.. These activities provided them not only entertainment but also exercises for the physical development.

The Dēvagiri copper plates of Mṛigeśavarma state that he was proficient in many sports comprising the riding on elephants and horses (Hastyā-asvarōdhana praharan-adishu vyayami kishu).<sup>1</sup>

Another inscription states that Triyāmbaka, the Ganga prince had developed his arms strong and round through the physical exercises.<sup>2</sup>

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1. IA, VII., p. 258.

2. MAR, 1925, p. 68.

### Wrestling

Wrestling was a very popular sport in ancient days. The Mānasōllasa of Sōmesvara speaks of three classifications in wrestling, viz., Jeshthak, Antar-Jēsthak and Gōpalak, resembling the present classification as heavy, middle and baltom weights.<sup>1</sup> During the rule of Kālyāṇa Chālukyās there was a Mallādhyakṣha (Chairman of wrestlers) who looked after the welfare and training of wrestlers. The government itself was taking care of their food and break-fast. Among the Gangas and Kalyāṇi Chālukyas some kings added the title (birudu) malla after their names to describe their strength like Rāchamalla; Ahāvamalla, Trailokyamalla, Bhuvanaikyamalla

### The Game of Ball

We come across the description of a ball game in the Mānasōllasa. It is similar to the present pōlō. Two teams of eight players were using sticks, similar to the present day hockey sticks. There were two poles instead of one pole of the present day.<sup>2</sup>

An inscription dated 972 A.D. from Sravanabelagola states about a similar game as described in the Mānasōllāsa. Rāstrakuta

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1. Shirigondekar, Op. Cit, Vol. II, p. 36.

2. Ibid, pp. 229-239.



King Indrarāja IV was very efficient in this game. The description of this game is similar to the present day golf. There was only one difference in this game. The players were playing this game riding the horses. The various skills of this game were called Sūkar, Dūshkar, Viśham, and Viśham Dūshkar (77-78 and 102-103 lines).<sup>1</sup> The ball was called Girige. They used to hit it with a stick. The different words they used in this game were Darvatōbhadrā, Uddavala, Chakravyuho. We come across such words in inscriptions. Indraraja was so skillful in this game, that he had mastery over 338 types of hits; he used them very freely. He was able to use any kind of horse, stick and ball easily. He could take the horse round the field for eight or ten times without any difficulty.<sup>2</sup> A scholar states that this game was similar to the polo of present day. And this game was played for the first time in Scotland.<sup>3</sup> Another inscription states that the Ganga king, Narasiṃha had learnt the ball game and that he was expert in that game.<sup>4</sup> In the Kumara Rāma Sangatya there is a description of the same type of game.<sup>5</sup>

We come across the same type of game in an inscription of Rattas dated 803-804 A.D.<sup>6</sup>

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1. EC- II Sb 163, 972 A.D.
  2. Ibid.
  3. Karnataka Parampare, Vol. I, p. 422.
  4. MAR, 1921, p. 21.
  5. Varadarajarao, Kumara Ramana Sangatya, Mysore, 1966, p. 15.
  6. JHURAS., X, p. 294.

### Hunting

In ancient days hunting was a profession for some people. But the royal people used to hunt for their entertainment. It was a popular game in the past.

We come across in inscriptions some descriptions about the hunting of different animals like pigs, tigers, and elephants.

### Hunting of Pig

The British Museum plates of Rāṣṭrakūṭa king, Gōvinda III informs us how he speared the boars preserved for his sport when he returned to Rāmēśvaram on the Tungabhadra.<sup>1</sup>

This shows that in the past the kings reared the pigs for the game of hunting. A record dated 1144 A.D. refers that a Gōrav called Asagar pierced a pig to death.<sup>2</sup> Another hero-stone of 1183 A.D. states that Poḍatīy hunted a wild boar bravely and died in the fighting.<sup>3</sup>

Inscriptions clearly reveal that in the hunting of boars, dogs played an important role. The Atkūr inscription is the chief

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1. IA, XI p. 126, EI, XXXII p. 331 803-804 A.D.
  2. EC, III Md 22, 1144 A.D.
  3. Ibid, VII SK 159, 1183 A.D.

among all other inscriptions. A dog named Kāli died in an encounter with a boar. The description is as follows -

"Dayēya merēyōle (lle) mba Kāliyaṁ  
 Dayegeyyendu Koṇḍanā nāyaṁ  
 Kaḷalēnāḍa beḷatōrapaḍu  
 vaṇadēseya māruḍiyōḷa piri (dum̐pa) ndige  
 viṭṭōde Pandiyūṁ nāyuvōḍasattuvadarkke  
 yatakōrōḷ challēsvarada muṇḍe kallannaḍisi  
 piriyakereya....."<sup>1</sup>

According to another inscription of 975 A.D., there were two dogs named Lōg and Dhavalā that died in an encounter with boars. Lōg had killed 75 boars and Dhavalā 26. It is interesting to note that a hero-stone was erected as a monument to those two brave dogs.<sup>2</sup>

#### Hunting of Tiger

Tiger hunting was in vogue in ancient days in India. We find many coins depicting a man fighting with a tiger, during the Gupta period.<sup>3</sup> In Hoysala symbol we see Sala fighting against a tiger. There are a few hero-stones which describe the tiger hunting

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1. EC III Md 41, 950 A.D.

2. Ibid, X KL 85, 975 A.D.

3. Nagegouda, H.L. Pravāsikanda India, Vol. 3, p. 404.

by the brave. According to an inscription of 751 A.D., a person pierced the tiger in an encounter.<sup>1</sup> In the same way a man called Kaṁbaḷ took an oath of killing the tiger which had carried away and killed a buffelo calf of Mandikalla in Mūlibāgil-taluka, and killed it in only one day.<sup>2</sup> We have another instance of Nāyaga-Rāma who killed a tiger which had entered into the village called Attiganahāḷli. He also died in the fight.<sup>3</sup> Thus we come across many instances of tiger hunting in inscriptions and hero-stones.

#### Hunting of Elephants

An elephant is a big and strong animal. Karnāṭaka is the home for elephants. They hve their own importance and in the military history.<sup>4</sup> We have seen that Gajas āshtra was one of the subjects of studies in ancient Karnāṭaka. There are some examples of elephant hunting though they are small in number. In an inscription of 990 A.D., we come across a marvellous example of elephant fighting. It says that king Rāchamalla of the Gangas family subdued an angry elephant with his left hand.<sup>5</sup>

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1. EC. X Mb 78, 751 A.D.
  2. Ibid., 162, 950 A.D.
  3. Ibid., XV BL, 339, 1231 A.D.
  4. Chidānanda Murthy, Op. Cit., p. 263.
  5. MAR. 1923 p. 114, 990 A.D.

Another inscription dated 1179 A.D. from Koṭṭrēgērē says that Bimmaṇa pierced the head of an elephant and he also died in an encounter. It says that -

"Māsasanivāradandu--Sankamadēvanōḍane maḍavallīya  
Kālagadandu Bipūrada Bammaṇa-Āneyamastaka-vaniradu  
Sūralōka prāptanāda devasōkaūringe bandalli  
haṇavina baṇṇakāhasalisida"<sup>1</sup>

Yet another inscription from Mattūr in Kaḍūr taluka dated 1148 A.D. states that a brave man got a mask of an elephant which he had killed from the king. It says -

"Nirūdōḍisi tannirida tōḍaru ettidānēya  
mōgavaḍada birudannegatteduyūm-kirtti  
yū salaly tannālvamattaralu tanage kōḍagi  
mānyuavāgi naḍeyuva gaddenadubay-alalu  
salage hattu"<sup>2</sup>

We come across a separate department for elephants in Kautilya's Arthashastra. The duties of the manager of such a Gajashakhe are spelt out in detail.<sup>3</sup> The managers of the corps of elephants were called by the name of Gajasahāni in the Kannada

1. EC. VI Mg 33, 1179 A.D.

2. EC. VI Kd. 34, 1148 A.D.

3. Shamashastry, R. Arthashastra, p. 154.

inscriptions.<sup>1</sup> Śrīpurusha wrote a work on elephants called Gajāśāstra. He was considered to be an authority on matters relating to elephant warfare.<sup>2</sup> Another Ganga ruler Śivamāra II was a great scholar. His Gajāśhtaka in Kannāḍa which is a work of an indepth study into the method of elephant management, was considered to be a work of high literary merit and great practical value.<sup>3</sup>

Physical education continued to be closely connected with military training.<sup>4</sup> Naturally there was close connection between physical education and military training. Kṣhatriyas gave their children military as well as state administrative education of<sup>5</sup> several royal dynasties were established in Karnāṭaka. The imperial dynasties had to fight among themselves for their power. This made the children of the kings undergo military education. There were four divisions in military, viz., infantry, elephant regiment, cavalry and chariot regiment. We come across detailed explanation about the programme in different chapters of the Arthashastra of Kautilya.

In ancient Karnāṭaka there were troops of trained soldiers called Lenkas. The guild of such Lenkas was called a Guild of

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1. SII. IX, i 266, 1122 A.D.

2. MAR. 1921, p. 20.

3. EC. VIII Nr. 35, p. 133.

4. Shama Sastry R. Op. Cit., Chapter XXXII, XXXIII, etc..

5. Karnāṭaka Bhāratī, Vol. 10, Vol. 1.

Lenkasāsirvar. As Gūrav states; "The soldiers after their military training remained in their native places. They joined the army of their respective kings at the time of battle. Such brave warriors were called Lenkas."<sup>1</sup>

Lenkas were faithful to their kings, and were proud of their masters. An inscription from the village of Sangamēśhwar in Kalaghatagi taluka, records that Chāttagōunda of the Gouda family called himself the Lenka of Jayakēśhidēva.<sup>2</sup> Many Lenkas sacrificed their lives on the death of their masters during the Hoyasals rule. We see such examples in the inscription of 1257 and 1292 A.D.<sup>3</sup>

An inscription dated 1045 A.D. from Mōregēre tells us about lenkas and their character. To speak truth, to recite the name of God, to give full entertainment and to protect those who have taken shelter under oneself<sup>4</sup> -

These were the innate qualities of Lenkas.

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1. Ibid.

2. Ibid.

3. EC. IV KV 9, 1257 A.D. and KP 10 1292 A.D.

4. SII. IX (1) 101, 1045 A.D.

Kautilya suggested archery as one of the subjects of study.<sup>1</sup> On the same lines archery was one of the subjects of study in ancient Karnāṭaka. Arjuna was praised for his bravery as an archery.<sup>2</sup> At the time of Swayamvara (the ceremony of self-choosing) of Dṛaupadi. Dṛupada said "This is the splendid bow created in the sacred fire. I promise to offer my daughter Dṛaupadi to him, who can shoot an arrow at the fish by looking at its reflection in the water. At the top of the pole was fixed an artificial fish on a revolving disc. Pampa has described this scene very vividly. He has praised the valour of Arjuna at shooting the fish. Markmanship of Arjuna was appreciated. We come across many such examples in inscriptions. An inscription dated 1154 A.D. from Attimogge makes mention of a king named Vaijarasa who shot an arrow in the eye of a flying eagle. Here is the description -

"Vaijarasanaṁ-mahimaṇḍaladōlu  
 Ātanolavigalidadarppa-māṁpeluvade|| - Bēḍara-Baṅkiyaṁ-badanadaṇ-  
 tavanarggadarāyanodehe-māḍiya-mūlṭe-billa-birudankedapaṇḍateyōn-  
 nde-kōlinōlu-niḍiradāmbārāntaradalāḍava Haddinalōndu kaṇṇuvam  
 nodidaregge-śanamigilechchanegal-yuva-jabumippaṁ|| - Kaṇṇaṇbi  
 birudanadantiṇṇūntāpaḍedyrāya-henmāḍi-yōlanbaṇṇisuvenenbuganu  
 pemavaṇṇōm-vaiyijarasamālupadrppajagadolu"<sup>3</sup>

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1. Sharma Sastry, R. Op. Cit; p. 6.
  2. Puttappa, K.V. Pampa Bhārata, p. 54.
  3. EC, VI, TK, 61, 1154 A.D.



This is an evident proof of the acquisition of skills of archers of ancient Karnāṭaka. An inscription dated 1142 A.D. records that a man called Ayyaṇa was renamed as Kariyayan because he had killed an elephant with one arrow. The king honoured him with Virapatta.<sup>1</sup> It is mentioned in the inscription that the warriors in those days were using bows and arrows in battles.<sup>2</sup>

They were taught not only to use bows and arrows but also to ride elephants and horses. It seems that there were special training centres. According to Kautilya's Arthaśāstra the officer of chariots were well-versed in various skills of warfare. He was an expert in shooting arrows, throwing javelins, wearing armours, riding horses. He also supervised the training of the soldiers.<sup>3</sup> Harihara in his famous work Girijā-Kalyāṇa states that on the outskirts of the city horses and elephants were tamed and trained in the horse riding field.<sup>4</sup>

A school for horse-riding was established under the supervision of Bōmmādēvi, the queen of Viṣṇuvardhana. Antapala

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1. EC. NG 94, 1142 A.D.
  2. Sharma Sastry, R. Op. Cit; p. 158.
  3. Chidanandamurthy, Op. Cit; p. 263.

Sāhani was the head of the training centre there.<sup>1</sup> With this example we can conclude that there were many such training centres for soldiers.

For the development of the body ancient physicians namely, Charaka and Sushruta, emphasised the importance of exercise, walking and oil bath.<sup>2</sup> The art of taking oil-bath was in practice from the ancient days. The ruins of Harappa and Mohejōdaro civilization provide many proofs of bathing houses. In those days people had given much importance to bath and exercises.<sup>3</sup> In the same way we come across many examples in the inscriptions from Karnāṭaka which records the grants given to the people who were running such bath houses. An inscription dated 1158 A.D. from Tālagūnda says, "The Barber who was cutting the nails of 20 brahmins of Tālagūnda agrahāra was given 4 mattars of land as donation for the same."<sup>4</sup>

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1. William Coel, The Hoysala Vaṃsa, Bombay, 1950, pp. 253-54.
  2. Vandalen and Bennett A World History of Physical Education, U.S.A., 1971, p. 23.
  3. Khan Eraj Ahmed, Op. Cit; p. 315
  4. EC. VII SK, 185, 1158 A.D.  
 "Sōmavārāḍalu 20 Manusya brahmanarugura Kaḷava navidana jivitange 4."

Grants were also made for providing oil bath and maintaining cleanliness. Barbers who were cutting nails, also received grants. An inscription from Hōlenarasipura says that a grant was given to provide oil bath to Brahmins.<sup>1</sup> Thus we come to know that there was fine arrangements for their bath.

Swimming was also thought to be a good exercise in the past. Women were also experts in horse-riding, swimming, dancing etc.. Vijayamahādevi, queen of Bharata, wished to swim in the river Ganga when she was pregnant, she fulfilled her wish and so her son was named Gangadatta after the Ganga.<sup>2</sup>

Inscriptions also make references to grants made for building public parks for pleasure.<sup>3</sup> In an inscription dated 1077 A.D., it is stated that Chattaḍḍevi, constructed wells, tanks, temples and Arave (garden) at Nagar.<sup>4</sup>

Another inscription of 1121 A.D. says that Nenimayya arranged for the supply of water in a garden. This place was called Aravattige.<sup>5</sup>

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1. EC. VIII (N) Hn. 4, 1392 A.D.
  2. Tipperudraswamy, Karnāṭaka Sanskriti Sameekshe, Mysore, 1968, p. 258.
  3. SII. IX (i) 249, 1147 A.D.
  4. EC. VIII Nr. 35, 1077 A.D.
  5. SII. XI (II) 196, 1121 A.D.

### Entertainment

Dances were arranged for amusements gave enough of physical exercises to the dancers. A detailed discussion on this aspect of dance is made in the previous chapters.

### Gymnasium

Various games discussed above certainly required playgrounds and halls. These games were played in well-arranged fields and gymnasium halls. Pampa called such places as Vyāyāma-ranga. He has described it thus -

" Gattisi Sindhuradōl Nēla | Gottisi Chenbōnna  
neleya chōṇḍaligegaḷōḷa... Kattisi Pariylgegalanala  
vattarē bayamalli mōvige palavum paregaḷ"

Anṭu samedā vyāyāma raṅgakke  
Gāṅgeya Dratarāshta Vidhura, Sōmadda  
Bāhlisa Biriśravādi Kulavraddharum  
Kunti Gandharigaḷum Verasu Bandu kullire.

Arasiyarananugarum be  
adirumam mōnegaṇaram pragita ninba  
gire chapaligegelol ku  
llirisidarōdanēseya neradu pūrajam . sahitaṁ <sup>1</sup>

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1. Puttappa, K.V. Op. Cit; p. 65.

Kings, nobles, queens and citizens usually came to witness sports and games. This shows that the play-grounds of those days were well managed.

Harihardeva in his Ragale states that citizens were standing on either side of the road to see their king Kaushika returning from horse riding.<sup>1</sup> It is mentioned in the Mānasollāsa that a particular play ground was used for the game of ball. In the same way in an inscription of Chālukya Bhuvanaikamalla a reference is made to horse-riding field.<sup>2</sup>

In the Mānasollāsa, there is a detailed description of the field where running races were held. There were races among horses, elephants and men.<sup>3</sup> There were different play-grounds for various games in the past.

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1. Halakatti, P.G. (Ed.) Hariharana Ragalēgalu, Dhārwad, 1968, p. 63
  2. Shrigongekar, G.K., Op. Cit; pp. 229-239.
  3. Ibid, pp. 198-199.

## SECTION II

## POPULAR EDUCATION

It is in the fitness of things to say a few words about education of the common people at large. In keeping with the spirit of the age, agrahāras and guilds helped in the spread of literacy and enlightenment. Education was not the sole responsibility of the state, as understood in modern times. In its own way, society provided education to different people according to their needs. There were different agencies engaged in imparting education to people.

Temples:

The temple, besides being a place of worship, slowly developed into a multi-purpose institution, catering to the cultural needs of the people. "The temple was one of the greatest institutions created by the Indian genius. It was the hub round which revolved the whole life of the village. The temple provided for the education of the scholar, amusement of the public, cultivation of art and aesthetic sense, and for the piety of the worshippers. The temple as can be gathered from the inscriptions was at once a great centre of various activities."<sup>1</sup> This is confirmed

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1. EC. XXX p. 72, 1107 A.D.

by a Hoysala inscription dated 1268 A.D. which states that in the temple there arrangements for reciting pūrānas and conducting vyākhyānas services like pūrāṇa (mythological books), Vyākhyāna (discourse), feeding guests, were made.<sup>1</sup> The ārādhaka (Pūjari) of the temple was sometimes also the āchārya (teacher), epic stories engraved on the walls of temples served the purpose of perennial open books and provided visual education to the people. The murals and carvings in temples described heroic deeds engrossing stories, and preserved some aspects of the folklore. In the temple the architects and the sculptors exhibited their art, and the dēvadāsis (temple girl) exhibited their skill in dancing and music.

The pūrāṇabhāṭṭa of ancient Karnāṭaka at times, combined the duties of a teacher and reciter.<sup>2</sup> In certain places, he was an archaka or priest as well, and received remuneration in the form of land, house or cash. In rare cases, he combined all the functions of a priest, a teacher and a reciter.<sup>3</sup> It is interesting to know that in one case, even the people who came to listen to the pūrāṇa narration on particular days received a certain amount of money and also refreshments.<sup>4</sup> An inscription from Bēlur states that it was

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1. EC, XII Tp 40, 1268 A.D.

2. SII, XX 93, Vikramaditya VI (undated)

3. Ibid., IX (i) 211, 1126 A.D.

4. Ibid., XI (ii) 196.

compulsory to read pūrāṇa daily in the temples of Mandakēśvara and the matha, for all the thirty days in month of Srāvana.<sup>1</sup> (August-September).

The reader of the pūrāṇas played a dual role of a raconteur and a teacher, and provided a good example of a mass preacher to parents and children. Even listening to his narration was considered meritorious, and provided education along with entertainment. All the pūrāṇas are in verse and lend themselves easily to be repeated in musical tones and gradually are learnt byheart.

Another important means of popular education was conducting religious discourses in public (dharmaprasangas).<sup>2</sup> Inscriptions reveal that kings, ministers and chieftains used to arrange such activities, in which stories related to good deals, values of life, charities and religious subjects were narrated. It was at such a religious discourse conducted in a brahmapuri at that Balligave<sup>Kesava</sup> dandanayaka, was inspired of the virtue of making gifts to educational institutions and he consequently be made an

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1. Ibid, XV 247.

2. EC. VIII SK 177, KI IV p. 7, 1204 A.D.  
EI. XIX p. 228, 1179 A.D.



endowment to the educational centre there, which immortalised him.<sup>1</sup> Arranging such dharmaprasangas was considered highly desirable. The village chief Kadhipōṭṭame Sēttikavve used to arrange such discourses now and then.<sup>2</sup>

The Mandalikas of the Sindavāḍi division arranged many such dharmaprasangas. An inscription<sup>3</sup> Hebbeya Nāyaka who built several temples in Śirasāṅgi was interested in such dharmaprasangas. In a dharmaprasanga he heard stories of the brave, who helped the people in distress and consequently he himself was the one who helped people in distress.<sup>4</sup>

Even today in Karnāṭaka (in north and south Kanara districts) Dharmaprasangas were popular with village folk. Episodes from Rāmāyana and Māhābhārata are chosen and three or four persons participate in the role of the chief heroes of the bygone days. The narration is in the form of dialogues.

#### Public Polemics

Śaṅkara and Kūmarīla went to all the important seats of learning in those days, in order to propagate their own views, after

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1. EC. VII SK. 123.
  2. KI, IV p. 7, 1204 A.D.
  3. EI.XIX p. 228, 1179 A.D.
  4. KI. I p. 40, 1186 A.D.

defeating their opponents in public controversies. Such debates in which Hiuen-Tsang himself defeated his opponents in Harsha's court are described by him.<sup>1</sup> We find this practice being continued in ancient and medieval Karnāṭaka as well.

Vādighaṅghala Bhaṭṭa, the preceptor of the Ganga king, Durviniṭa had won in many such disputations.<sup>2</sup> An inscription of 1049 A.D. refers to the qualifications of the Mahājanas, which made them fit for the verbal contests in Vidvajjanasabhā (assembly of the learned).<sup>3</sup>

The Kāvyamimāṃsa of Rājasekhara calls upon the king to hold assemblies of poets and learned men, to arrange for their tests and to distribute awards.<sup>4</sup> This practice continued into the period under review, and is confirmed by a story from Vaddārādhane. The brothers, Agnibhūti and Vāyūbhuti who refused to be educated were sent by their mother, Kāsyapi to her brother's place. He gave them the best education available in those times, and they returned to their native place as learned men. Their proficiency was tested by king Atibala, in the assembly of learned men (Panditasabhā).<sup>5</sup> Yaśāstilaka also refers to a committee of experts

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1. Das, S.K. Op. Cit, p. 395.
  2. MAR, 1924, pp. 23-24, 962, 63, A.D.
  3. SII, XI (i) 84, 1049 A.D.
  4. Kane, P.V. Op. Cit; II (i) p. 369.
  5. Narasimhachar, D.L. Vaddarādhane, pp. 3-4.

(Āchārya-parishad) which guided the king in such matters.<sup>1</sup> It is told of Sōmadeva, the author of Yasastilaka, that like many intellectuals of his age, he spent a good deal of his energy be engaging in controversies with influential disputants, belonging to rival faiths. This was a common trait of the times, as can be seen from such peculiar but significant names as Vādirāja, Vādisimha, Vādigharatta, Vādighanghal, Paravādimalla, Vadikolāhala; etc., borne by intellectuals of the age. That this was a practice common to all the scholars is evident from I-Tsiang's eloquent description.<sup>2</sup> Digambara Muni Kūmudachandra of Karnāṭaka, a great Jaina scholar, went to the Court of the Chālukya king Śindharāja, and after a stiff and strenuous wordy combat was trounced by Dēvachandra Śūri.<sup>3</sup> An inscription of 1147 A.D. tells us about the great scholar Vādiraja Suri, who in the assembly (sabheyōl) threw the gauntlet to contenders for fame, by transfixing on the ground the Jayapatra, (certificate of victory), in the presence of the emperor Jayasimha.<sup>4</sup>

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1. Handiqui, K.K. Op. Cit, p. 90.

2. Ibid; pp. 10-11.

3. Majumdar, A.K., Chalukyas of Gujarat, Bombay, 1956, pp.311-12

4. EC. VIII Nr 37.

### Travel

Travel was recognised to be of great education value, since early times. Medhatithi recommends to the Vēdic students even after marriage, to go abroad, for acquiring further proficiency in various branches of knowledge (śāstra).<sup>1</sup>

It appears from the Kavyamimāsa that ancient poets used to travel to foreign countries and islands and utilised their experience of those countries in writing their works.<sup>2</sup>

Bilhana after finishing his education left Kashmir and began the wandering life and finally landed in the court of Chālukya king Vikramāditya VI.<sup>3</sup>

### Virāṣaiva Movement and Popular Education

Narrating stories to illustrate religious, and philosophical, moral and social ideas was one of the most impressive educational methods, developed in India, as early as Buddhist times, or even earlier.<sup>4</sup> This art received fresh impetus in the twelfth century A.D. in Karnāṭaka at the hands of the Virāṣaiva saints. Sivamayidēvi and Ēlesa-Kētayya, both devotees of Śiva, used to

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1. Majumdar, R.C. (Ed) The Age of Imperial Kanauja II, Bombay, 1964, p. 36.
  2. Das, S.K. Op.Cit, p. 405.
  3. Buhler, Vikramāṅkadēva Charita, p. 18.
  4. Das, S.K. Op. Cit, pp. 390-91.

move from place to place, narrating the stories of the great saints.<sup>1</sup> Another devotee (Sivasarane) Viradēvamma who was well-versed in Vachanasāstra, used to read out Vachanas to women three times a day. She also used to recite the Vachānas before the king, and in temples, and was therefore, known as Uggadisuva Kanne Viradevi or the Viradevi, Lady of Recitation.<sup>2</sup>

At the social and religious gatherings teachers of popular education took advantage, and render their ideas in pravachana or discourse, śivagoṣṭhi or discussions on the Supreme, recitation of pūrāṇas, like Sivadharmōttara, enactment of dramas and musicals and dancing based on religious subjects.<sup>3</sup> The audience at such gatherings consisted of devotees of Śiva, poets, orators, musicians, members of the royal family, merchants, and men and women of all ages.<sup>4</sup>

Some devotees who had adopted folk arts as their Kāyaka (occupation or manual labour for realising god) utilized them for spreading the teachings of saints. A certain lady called Devamma was an accomplished dancer, and through this art, she used to

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1. Ibid.

2. Halakatti, P.G. Sivasharanara Charitregalu-II, Bijāpur, 1951, p. 69.

3. Halakatti, P.G. (Ed) Hariharana Ragalegalu, Dharwad, 1968, p. 207-208.

4. Ibid.

acquaint the masses with the life and teachings of the Saranas.<sup>1</sup>

Bahūrūpi Chāudayya used to wear different attires and enact scenes from the life of such saints.<sup>2</sup> Some saranas moved from place to place, house to house, singing and dancing to the accompaniment of the folk instruments like Kakkari, Kinnari, besides maddale, etc..

Through all these social agencies, the aim was to bring to the door of the poor, the humble and the illiterate, the highest products of the human mind and heart, rather than to enable him read, write scholarly works. Indeed culture, not literacy was the highest aim of education in ancient India. The institutions of the Pūrānakatte, dharmaprasangas, ascetic orders etc., contributed a good deal in imparting practical and spiritual mass education in those times and helped the people to lead a good life. Sculpture, painting, dance, drama, song, and music all were utilized to proclaim the glory of God to and educate man of his duty towards his fellowmen.

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1. Halakatti, P.G., Charitregalu, II p. 71.

2. Ibid.

## **CHAPTER VIII**

### **C O N C L U S I O N S**

## CONCLUSIONS

The aim of education in ancient Karnāṭaka as we understand from the study was an all round development of man. Education was not only for making the individually fit for the leading a good life in society but also contributing to the betterment of the life of others. The chief objectives of education were three-fold: the acquisition of knowledge, inculcation of social duties and religious rites and above all the formation of character.

Upanayana was considered as the most important ceremony in the life of a student. In the brahmanic system education Sanskrit was compulsorily studied. Ghatikas, agrahāras, brahmapuris were great centres of learning during this period. Vēdas and sāstra, and other religious and secular subjects like history, geography, economics and politics were taught in these centers.

At an early stage, Jaina, Buddhist systems of education were given in the language of the people. Jaina basadis and the Buddhist Vihāras were the centres of education. Jaina Buddhist scriptures were taught in these centers besides secular subjects like history, economics, etc.. The teacher of ancient days was a transpaent character and known for his scholarship. His sincerity of purpose dedication to his duty were the principal factors



responsible for the success in his work. He was regarded as a guide and leader of the society. The man who possessed such qualities was naturally respected by all.

The period of studentship was austere and education could be acquired only through hard work. Hence only a select group came to take up a life of dedication to study. The āchāryas could take only the deserving candidates. The academic life was as hard to the princes as it was to boys of ordinary families. Thus reducing the class differences to a minimum.

In ancient times largely the pupils lived in the houses and monasteries of their teachers. This had a salutary effect on students who developed respect for their teachers and devotion to their studies. The home of the preceptor served as an institution where the pupil lived after the Upanayana ceremony. The teacher would in place of the father, discharge the duties of a guardian also.

The pupils in ancient Karnāṭaka were required to obey the rules and regulations relating to celibacy (brahmachārya), study habits and social behaviour. Food was to be simple. The pupils in those days were under rigorous discipline but there was nothing harsh or brutal about it.

The artisan class, in addition to literacy, got practical training either at home, or under a master craftsman. The architecture of the time bears witness to the mentionlous care taken to train architects and sculptors. That some members of the fourth caste (Sūdra) could read, write, administer and fight showed that the exigencies of the time pushed up some in the social ladder.

Women's education received its due attention. A number of women scholars flourished in ancient Karnāṭaka. Care was taken to encourage physical, culture so that society consisted of people with robust health. It was only such a healthy society which could achieve great things in life. The numerous memorial stones that are strewn in different <sup>part</sup> of Karnāṭaka, which have a heroid story to tell, bear listening the heroes of ancient Karnāṭaka.

The literary output of ancient Karnāṭaka bears evidence to the attainments made by the people of the region. Temples, sculptures and paintings, unmistakingly reveal the high water mark that the people had attained in these fields. The proficiency that the people had gained in fine arts like music and dance are also revealed in the sculptures and literary works of the age.

The pattern continued down the centuries irrespective of dynastic changes that ruled the land and thus making way to the development of certain traditions. The system of education was

neither state controlled nor state directed although it was generously patronised by kings, noblemen, merchants and other philanthropists making endowment for education was always considered highly meritorious. Religious establishments and leaders of all denominations played an important part in intellectual, moral, and religious education. Technical education was mostly imparted in the homes of craftsmen and their well organized guilds safeguarded the prestige and efficiency of the respective professions .

What is now called technical or vocational training was a more a private affair, the father brought up his children in his calling, and learning went side by side with doing. In Karnāṭaka during the early days many temples, palaces, forts and other structures, both private and public were built. The construction activity of these monuments must have given ample scope for the discovery of fresh talents besides the application of known abilities. Judging from the monuments that have survived one may well conclude that at no time there was a dearth of artisans who were also great artists. The beauty and accuracy which mark the engraving of most inscriptions on stone and copper plates attest to the high degree of literacy and skill of the engravers, while the literary merit of many of the inscriptions as well as the volume of literature produced at different periods show that the cultivation of

the popular speech of each locality and its employment in administration and education was by no means neglected.

With reference to Aśōkan edict spread over different parts of India, V.A. Smith observed that "This implied that a knowledge of reading and writing was widely diffused and that many people must have been able to read the documents."<sup>1</sup> Whereas in ancient Karnāṭaka thousands and thousands of inscriptions are found in different parts of the land even in remote villages, inscribed in the language of the people. Most of these refer to dealings and transactions of grants of which the common people were well aware. Hence it can be said that the literacy in ancient Karnāṭaka was vast indeed. This literacy was largely due to the diffusion of learning undertaken by different sects, to propagate their religion tenets. To learn, to teach and to provide for education were considered sacred, and the scholars of the time were imbued with this spirit. Further, it was this educational activity that was indeed the basis of the intellectual and moral culture of the land, as also of its progress.

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1. Smith, V.A. Aśoka, Oxford, 1969, p. 138.

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